

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI. No. 38

From Far and Near

Prof. E. O. Sellers of the Baptist Bible Institute is in a meeting at Cuero, Texas.

The state schools and the denominational schools in Mississippi seem to have opened with capacity enrollment.

A card from "The Dodds" mailed August 29 indicates that at that time they were in Jerusalem. On one side is a picture of Rachel's tomb at Bethlehem. On the other are advertised Jaffa oranges and grapefruit.

Rev. N. S. Jackson, State Superintendent of the Anti-Saloon League, says the people of Prentiss and Jefferson Davis County report the conditions in that county greatly improved since they voted beer out of the county on July 10.

It has been discovered and is now announced from Atlanta that in dry states liquor retail dealers (including beer sellers) have to pay \$1,000 federal license. This will put many of them out of business that have eluded state laws or been in collusion with state officers.

Rev. T. B. McPheeters resigned the pastorate of Oak Grove Church, Meridian, effective immediately. We understand a church in Alabama is corresponding with him.

Dr. J. M. Gray after 40 years of service with the Moody Bible Institute, becomes president emeritus. He continues as a member of the faculty and as editor of the Moody Monthly. He is the author of many devotional books.

We have just been informed that the article appearing in the Record some two months ago entitled "Led By The Spirit in Locating a Pastor" had nothing to show by whom it was written. We are sorry of the omission. It was by Dr. L. Bracey Campbell of Canton, an address made by him at the meeting of the Southern Baptist Convention and sent to the Record by request of the editor.

About 35 joined the church at Clinton Sunday by letter, mostly students in the two colleges. Mr. L. C. Standifer was elected a deacon, having served in this capacity elsewhere. Dr. W. H. Sumrall becomes superintendent of the Sunday school, Mr. James assistant superintendent, Mr. Berry continued as treasurer.

The Sunday School Board in Nashville has just issued a new volume for Sunday School Teachers, entitled "When Do Teachers Teach?" H. Clay Trumbull and Doak S. Campbell are the authors. Its purpose is to preserve the values of the book Teaching and Teachers by Trumbull, written a generation ago. This is done by putting his ideas into less space and making them fit the present day needs of Sunday school workers. Those who read the earlier book will be glad to see the good things in it brought down to date for current needs. The elemental things in teaching are presented with simplicity and good sense. Dr. Trumbull was long editor of the Sunday School Times and gave his whole life to the interest of Sunday school work. Dr. Campbell is a member of the faculty of George Peabody College for Teachers in Nashville. The book will help any Sunday school teacher to do better work. It can be had of the Baptist Book Store, Jackson, cloth bound 60c; paper 40c.

Four were added to the church at Tunica Sunday, Rev. C. F. Hines pastor.

Association meetings next week are: Madison County at Flora, Sept. 25; Rankin County at Briar Hill, Sept. 26; Zion at Hebron church, Sept. 26-27; and Bolivar County at Shelby, Sept. 27.

Rev. L. W. Ferrell began his work with Griffith Memorial Church, Jackson, Sunday with every evidence of the Lord's favor. There was a large congregation, and thirteen were added to the church.

Mr. H. L. Logedon united with the First Baptist Church of Washington, D. C., recently and was baptized by Evangelist Frank M. Wells who led him to the Baptist faith. He had been for three years a preacher of another denomination. He will enter the Baptist Bible Institute, paying his way by work as a tree surgeon.

After the vote on July 10 which expressed a three to one opinion in Mississippi against the sale of hard liquor in the state, there was a difference of opinion among prohibitionists as to the next step to be taken in the fight. A majority of the Executive Committee of the Drys were of the opinion that it would be better to concentrate effort on the legislature at its next meeting to secure the passage of a bill prohibiting the sale of beer in the state. A minority favored an immediate and aggressive campaign in such counties as felt reasonably surely they could do so to vote as a county to prohibit the sale of beer in that county. This the law of Mississippi permits and provides for. On July 10 the county of Jefferson Davis did vote beer out by a three to one vote. Since then the County of Walthall has done the same thing. The editor, while not a member of the Executive Committee of the Drys, was present in their meeting and favored pushing the battle in every county where there was reasonable hope of success. He still believes this can be done and ought to be done. There are other counties where it can surely be done. They ought not to have to suffer the presence of beer when a large majority of their constituents oppose its sale. The beer joints are in many cases nuisances, and in every case danger points. There is no reason why places which are a menace to morals should be permitted to continue, any more than should a source of malarial infection, or typhoid infection, or tuberculosis, or smallpox. Clean them out. Most of the places in Mississippi which have federal license to sell hard liquor are beer joints. The beer sign is in many cases a lure to hard liquor sales. Clean them out. It was thought by the United Drys that war could be waged on these joints by having them padlocked as nuisances. We have heard of only one being closed in this way. The best argument and the best pressure that can be brought to bear on the next legislature to prohibit the sale of beer is for the counties to show they don't want it by voting it out. And if they don't vote it out it will surely be said that they have not shown that they do not want it. The best time to put the devil to rout is when you have him on the run. There is an old story in the Bible about the counsel of Hushai the Archite who advised Absalom not to pursue after David immediately but to wait. Absalom waited and lost.

The attendance at the Keswick Conferences in England for deepening the spiritual life was between 5,000 and 6,000.

Revival meeting begins at Ellisville next Sunday. Pastor W. L. Compere will have Dr. F. M. Purser to assist him.

Dr. A. M. Price resigns the church at Greenville, Ky., to accept a call to Paducah, First Church.

It is said that in the last four or five months more than \$32,000,000 has been the betting stakes on horse racing in Texas.

In Pennsylvania 18 per cent of the licensed motor car drivers are women. In the first five months of 1934 only six per cent of the accidents involved women drivers. Not so many women drink as do men.

ri, Arkansas, Louisiana, and Oklahoma. He is indeed a great preacher and humble servant of the lowly Nazarene. He is sound in the faith and zealous in the work and doing a great good. His messages were well received and highly enjoyed.—J. M. Spikes, Pastor, Bruce, Miss.

A telegram from Dr. G. S. Dobbins of the Louisville Seminary asks that a statement in last week's Record be corrected. He says that no part of the offering made in celebration of Dr. Sampey's birthday goes to him personally, but every cent to endowment. We are glad to make the correction. We were misled by the letter which we received.

Smith County Association. Our Smith County Association meets at Loren church on tenth and eleventh of October, eleven miles from Raleigh and thirteen miles from Forest on Highway 35. We hope to have a full delegation from all our churches, and a large crowd of correspondents. Our people are arranging to take care of the folks. Come.—D. W. Moulder, Pastor.

Announcement is made of the approaching marriage on the twenty-ninth of this month of Rev. Monte A. Davis and Miss Bertha Katherine Nutt at the Baptist Church at Lena. Brother Davis is the beloved pastor at Harpersville and Lena. The bride-to-be is the daughter of Rev. G. W. Nutt of Lena, both highly esteemed by their many friends in Leake County. Hearty congratulations and best wishes.

Moderator W. S. Allen writes that Harrison County Association meets with First Church, Gulfport, Oct. 31 at 7:30 P. M. continuing through the next day. The sermon is by Dr. B. L. Davis. Rev. J. W. Newbrough of New Orleans will speak on Missions. Pastor G. C. Hodge will discuss the Cooperative Program. All departments of the work will be presented by capable brethren.

In the Baptist World Congress at Berlin when the race question was under discussion, one sentence in the resolutions stated, "A color or racial bar to the worship and fellowship of the Christian church is a monstrous denial of the Lord, a violation of the very essence of his teaching." "In the discussion of this resolution a delegate from Czechoslovakia came to the platform to urge the delegates from the United States to carry home a demand for Christian treatment of American Negroes. The Congress was not content to let the world think that the race problem in Germany is the only one that is anti-Christian."

Sparks and Splinters

Mr. Paul Farr, son of Rev. W. E. Farr, and Miss Williams of Prentiss were married on the twelfth. Our best wishes.

Dr. Theo. Whitfield has accepted the call to Pocahontas church and has moved on the field. He could serve another church or two.

A. J. Linton assisted in a good meeting at Oak Grove church, Smith County, and at last report was with Athens church in Simpson County.

Dr. Bryan Simmons assisted Dr. W. E. Farr in a meeting at Itta Bena last week. It was a particularly busy season and the men were hindred in attendance, but the services were edifying and two united with the church.

We are sorry to learn that Dr. W. H. Morgan, pastor of First Church, Vicksburg, was recently taken to the hospital in that city for a serious operation. May our Father speedily restore him to his work where he is sorely needed and in which he is particularly efficient.

J. Stuart Holden passed away recently in London. He was a great spiritual force for a generation, a rector of the Church of England in one of the poorer sections of the city of London. Twenty years ago we heard him in a series of addresses in a Bible conference in Atlanta, and he impressed us as a mighty man of God.

Our Baptist workers throughout the South will be glad to have favorable news concerning Secretary J. B. Moseley who has been ill in the Southern Baptist Hospital here in New Orleans since early in July. Brother Moseley is better and expresses the hope and the determination, God willing, to resume his activities. Those who know and love and appreciate Uncle Joe will continue in their intercession for him.—W. W. Hamilton.

New Hope church, D. W. Moulder pastor, closed a six days meeting Sept. 8. Preaching by Rev. W. L. Compere of Ellisville, from which the people were greatly blessed. After a sermon on Tithing, 25 or 30 people agreed to tithe and most of the members agreed to give monthly to the cooperative program. The people were busy picking cotton and making hay, but they came to church. The people were revived; ten additions, seven by baptism. Pastor Moulder has had eleven meetings in his own churches, having 132 baptisms and 48 additions by letter.

For all who teach the fourteen year old classes in the Sunday schools and who will be following the Life of Christ for the next year, the Baptist Bible Institute of New Orleans urges them to enroll in the "Bible Readers Life of Christ" correspondence course. This was prepared by the late Dr. Byron H. DeMent and represents his life-long teaching of this subject. Those who are interested in this or other subjects offered may address Professor E. O. Sellers, secretary of the Correspondence-Extension Department, or President W. W. Hamilton.

The Moody Monthly says of the Detroit Free Press: "Open confession is good for the soul, says an old proverb, and we trust it may prove so to the Detroit Free Press. It maintained that the repeal of prohibition would mean a cessation of the increase of lawlessness and social degeneration under the dry regime. But it now discovers its mistake and penitently admits it. To mention only one item, it says that the recent trials for offenses against girls indicate a state of things that would not have been tolerated in the worst of pre-prohibition days in Detroit. Other evidences are mentioned of the lapse from decency and honesty and the decay of governmental control, and taking the situation all in all, it just seems hopeless. We say the Free Press penitently admits its mistake, but we cannot be absolutely sure about that until it follows the example of the Chicago Tribune, and a few other journals in declining whiskey ads. More people read ads than editorials."

Brother W. A. Flinn of Byhalia recently surrendered to the call to preach and has been licensed by his church.

Rev. R. C. Buckner, head of the Louisiana Baptist Orphanage and Miss Sarah Frances Gregory of Tallahassee, Fla., were recently married.

Over two hundred greeted Dr. H. M. King at the prayer meeting hour in Calvary Church, Jackson, last week, to hear some report of his vacation travels.

Dr. Wm. H. Haughton, formerly pastor of Tabernacle Church, Atlanta, more recently pastor of Calvary Baptist Church, New York City, resigns the latter office to become president of Moody Bible Institute in Chicago, Nov. 1.

Dr. Chas. E. Maddry of the Foreign Mission Board after visiting Spain said that Spain has made more progress in educating the masses in two years under the republic than in fifty years under the domination of the Catholic church. Sixty per cent of the people cannot read and write. Dr. Maddry was painfully impressed also with the poverty of the people.

The seller of intoxicating liquor knows that what he sells will produce insanity of some degree. He knows that if the one to whom he sells the liquor drinks as much at one time as is usually sold in one bottle he will become dangerous. He knows that for the profit he gets in the deal he turns loose on society a person who is a menace to property, peace and the rights of others. He ought to be held responsible for the damage done or the crime committed as the result of what he sold in order to get a profit.—Baptist Standard.

The State, a weekly magazine published in Raleigh, N. C., offered a prize for the story of the bravest deed ever done in that state. The second prize was won by a lady who told of the courage of Senator F. M. Simmons who in 1928 had the courage to stand by his convictions and was later defeated for office. The first prize went to one who wrote of a captain of a coast guard crew who went through a sea of burning oil near Hatteras to rescue the crew of a British tanker torpedoed by a German submarine.

It has been my privilege to assist in eight meetings during the summer as follows: Dixon, Neshoba County; Ebenezer, Marion County, (my third meeting at Ebenezer); Pineville, Smith County. The other meetings were in Scott County as follows: Sebastopol, Oak Grove, Steel, Hillsboro, New Zion. The work has been hard, but glorious. I had the joy of seeing 120 walk out on God's promises and identify themselves with Hih church. I have never seen folk so anxious to hear the Gospel. Great crowds attended all the meetings. It surely was a pleasure to have fellowship with the good pastors of the various churches. Our work at Forest is going nicely.—W. C. Howard.

Brother Leslie Roane sends money order for the Record to be sent to two men in the county poor house in Calhoun County. The amount was gladly given by brethren at the association.

PASTORAL CHANGES: K. O. White succeeds brother Peel as pastor of Central Church, Gainesville, Ga.—C. S. Prickett goes to Manley Memorial Church, Lexington, Va.—J. L. Isaacs goes from Anthony, Kan., to Stroud, Okla.—Dr. Jno. H. Buchanan goes from El Dorado, Ark., to First Church, Lynchburg, Va.—W. I. McClung becomes pastor at Panhandle, Texas.—H. E. McKinley becomes pastor at Shepherdsville, Ky.—D. E. Allen goes to Fountain City Tenn.—J. E. Berkstresser goes from Decatur, Ala., to Mignon Church, Sylacauga, Ala.—J. F. McClelland of Hattiesburg becomes pastor of Enon Church, Washington Parish, La.—J. W. Hollums resigns the pastorate at Cushing, Okla. to become financial secretary for Oklahoma Baptist University.—D. A. Youngblood resigns as pastor of Emmanuel Church, Baton Rouge, La.—J. M. Pate resigns at Many, La., after 18 years of service.—Rev. Geo. Dale becomes pastor at Tahoka, Texas.

They tell us that Hitler doesn't smoke, doesn't drink alcoholic liquors and doesn't eat meat.

The Southeast Mississippi Pastors' Conference resumed meeting in Laurel Sept. 17, L. G. Gates, chairman, and S. E. Sumrall, secretary.

The Baptist World Alliance spoke a true word against racial enmity and discrimination. Our people accept it "in principle." The Lord help us to put it into practice.

A. J. Dickinson, Jr., who married one of our Mississippi girls, daughter of Dr. and Mrs. I. P. Trotter, goes from Newport News, Va., to First Church, Mobile, Ala.

The burning of the steamship Morro Castle off the Jersey Coast last week would seem to indicate a bunch of drunks all the way round. We still continue to pay the price of prohibition repeal.

On account of the State Fair in Jackson, the revival meeting in Clinton will be held Oct. 14-21, being postponed one week. Dr. W. W. Hamilton, president of the Baptist Bible Institute, preaching.

Calvary Baptist Church, New York, is housed in a hotel (Salisbury) which it owns. Of course no intoxicating liquors are sold in this hotel, and it is said to be 97 per cent occupied all the time.

It is said that the federal government is now suing the DuPonts, for \$6,688,947 for taxes on bootleg liquor. These are the folks that helped to repeal the Eighteenth Amendment "in order to put the bootlegger out of business."

In the Eskimo language, "I love you" is "Univfgssaerntuinalfinajuanjuarisigujak." That must be hard on "marrying parsons."—Ex. And it must be simply awful to hear some Eskimo soloist sing "I love you truly" at a wedding.

The Watchman and Examiner of New York says, "In late years it is very wonderful how Baptist sentiment has grown in New Orleans. It is largely because of the presence and activity of denominational institutions such as our Hospital and Bible Institute.

Dr. J. W. Decker of Hanchow, China, succeeds Dr. J. H. Franklin as Foreign Secretary of the Northern Baptist Foreign Mission Board. He is a Virginian, alumnus of Richmond University, of the Southern Seminary, son-in-law of Dr. Curtis Lee Laws, and was several years a missionary of the Northern Board in China.

Walthall County voted nearly three to one against permitting the sale of beer. The county seat, Tylertown voted the dry ticket more than three to one. There are other counties in the state that can and ought to do the same thing. Jefferson Davis County was first to set the example.

Dr. R. B. Gunter asks if anyone has a copy of the minutes of the Mississippi Baptist Convention for 1917: he is anxious to secure one to complete his file in the board office. Write him.

Some people puzzle themselves about the changes that are wrought in our theological and religious opinions by the discoveries of modern science. They tell us for example that we have a bigger idea of God than the people who wrote the Bible. Ho hum! these worshippers of modern science seem never to have read the prophecy of Isaiah. Listen to the sonorous and majestic march of the prophet's words when he speaks of God: "Who hath measured the waters of the earth in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing." And there is more just like it. Bless you, the author of the Book made all. If we want to know something of the greatness of God we will have to go back to Moses and Isaiah and sit at their feet. If the high dome of a cathedral and the mighty pillars supporting it are aids to worship, how much more the words of the prophets, who tell us not only of the majesty but of the mercy of our God.



CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

SHALL WE GRIND UP THE SEED CORN?

Charles E. Maddry, Executive Secretary

From the beginning our fathers laid great stress on the obligation to evangelize the home community and the home state. So there grew up among us the great work of State Missions. State Mission work is the seed corn of all other Baptist work. In some of the older states of the South, almost every town and city church, strong and constant supporters of all Baptist work today, are trophies of State Missions. One hundred years ago in the South, Baptist people were country people. Other denominations held the towns and cities. Our people, along with the Methodist, were to be found in the country in great numbers. It seems almost as if our people, eighty years ago, were afraid of the towns.

The various State Boards of the South, with visions and statesmanship, sent missionaries into the towns and cities. They preached in the courthouses, in the homes of faithful followers, and wherever they could get a hearing for the often despised Baptist message.

We were late getting into the towns, but today we are there, in most places on the best corner lots, and we are there to stay.

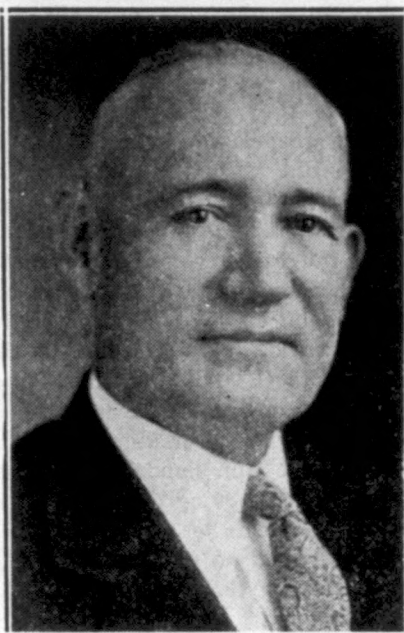
Because of the overshadowing appeal of other things, together with the sharp decline of receipts, we are in danger today of grinding up the very seed corn. We grew up in five miles of where Joseph E. Johnson surrendered to Sherman in April 1865. We have often heard the old people tell how the Union soldiers spread over the country round about and took everything in sight. The cattle were killed or driven off. The grain that had been left by the retreating Confederates was taken by the victorious Federals. My father came home May 5, after four years of fighting with the matchless Lee. He told me often of the hunger and suffering of the people that summer of '65, as they tried to plant and grow a crop. The very seed corn they planted that summer meant that little children went hungry and crying for bread. They were sorely tempted to grind up the seed corn.

So it is with us in our State Mission work. We are in danger of grinding up the very seed corn, in our efforts to keep alive the other hungry and growing children of the Baptist household of faith.

If our denomination is to be used of God in a great way for the salvation of the heathen in the regions beyond, there must be built up and sustained a strong and dependable base of supplies here in the home land. America sent more than 2,000,000 men overseas during the Great War. These gallant boys gave a splendid account of themselves in every hour of crisis and responsibility. The thing that enabled them to carry on so gloriously over there was the fact that behind them, stretching all the way from the battlefields of Flanders and across the Atlantic, to every state and home and fireside, was that strong, sure, unbroken line of supplies that never failed and was never late.

Yonder in China and Africa and Brazil and all around this world are faithful missionaries of the cross, our representatives in the midst of the darkness of sin and superstition and death, looking to us for reinforcement and supplies. Will the line break? Shall we fail them in the hour of their terrible need?

An aggressive and militant program of State Missions in all of the States of the South is an



DR. R. B. GUNTER
Executive Secretary State Convention Board

REPORT OF TREASURER FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION Month of August, 1934

Received from:	
Cooperative Program	\$22,379.30
Designated Receipts	13,933.84
Debt Receipts	9,437.18
Lottie Moon Offering	15.27
Miscellaneous Income	604.21
Total Receipts	\$46,369.80

imperative necessity if we are to maintain here in the homeland a strong base of supplies for missionary conquest to the ends of the earth.

STATE MISSION BOARD REPORT TO THE DISTRICT ASSOCIATION IN MISSISSIPPI

R. B. Gunter, Secretary-Treasurer

In reporting to the district associations on State Missions, it is necessary, because of work apart from strictly State Missions, to mention other activities of the State Board. In former days the State Board confined its work to missions within the State of Mississippi. Later on it became the agency through which home and foreign funds were obtained from the churches. Later on, and more particularly with the launching of the Seventy-Five Million Campaign, the State Board became the agency through which funds for all kingdom enterprises and activities were raised and disbursed. It, therefore, becomes necessary in making a report to make mention of the Cooperative Program which is under the direct supervision of the State Board, and also all our educational interests since the indebtedness of our colleges has been transferred to the State Board.

The State Board appropriated last December for State Mission work proper for the year 1934 the sum of \$21,000.00 allocated as follows:

Taxes	\$1,740.52
Insurance	39.33

Board Meetings	650.00
Student work in State colleges.....	1,800.00
State Convention expenses	200.00
S. S. and B. Y. P. U. Convention.....	150.00
Indian work	300.00
Jackson College (Negro)	150.00
B. Y. P. U. work	3,000.00
Church Building aid	800.00
Sunday School work	6,700.00
Pastoral support	5,000.00
Miscellaneous	470.15

Thus far the Board has been able to operate within its income. If contributions continue as they have been, the year's work can be completed without any indebtedness. It has been necessary for a number of years to reduce appropriations. When at high tide during the early part of the Seventy-Five Million Campaign, the Board appropriated the magnificent sum of \$130,000.00 for State Mission work. \$35,000.00 of this amount was used for aiding churches in building houses of worship. \$25,000.00 was used for missionary pastors. A large sum was used for enlistment work. An equal amount was used for evangelistic work. As receipts from the churches declined, the Board found it necessary to eliminate certain departments of its work. The first eliminated was the associational missionaries, twenty in number. That was followed by the elimination of the enlistment men, six in number. Then it became necessary to reduce the amount appropriated for church building aid. There was a corresponding reduction in the amount appropriated for missionary pastors. Then the evangelistic department was eliminated. The stewardship and budget man was discontinued, until for 1934 the amount appropriated for State Missions is only \$21,000.00. From this meager sum we are supporting the Sunday School Field Department, the B. Y. P. U. Department, the Indian work, the Negro work, the Baptist Student work, in State schools, church building projects and 34 missionary pastors. From this the tremendous reduction can be seen. It should also be remembered that none of the departments were eliminated because there was no need for them, as will be seen later.

It is reasonable to suppose that the elimination of certain departments and the curtailment of others resulted in a decrease in contributions. It is a mistaken idea which some have that a liberal support for the foreign work can be had by neglecting the state work. It is no more possible to send large contributions to the destitute fields when the states are neglected than it is to maintain large exports without large productions at home. The states must be cultivated both extensively and intensely if we produce harvest for the lands beyond. A strong home base is always essential to successful warfare beyond the homeland borders. When we were cultivating the state by using enlistment men, associational missionaries, evangelists and stewardship men, our ingatherings for all causes were at high tide.

There are some things which we need at present. First, we need a reinstatement of our Evangelistic Department. There are many reasons for this, one of which is the interest manifested in industrial enterprises. Factories are being built in Mississippi with renewed impetus. Our State is coming more and more to be a manufacturing State. Creameries are being established. Cheese factories are coming into our

(Continued on page 7)

Editorials

FAITH STABILIZES

—a—

James who wrote the Epistle in the New Testament which bears his name never saw an automobile, but he had seen little boats on the lake of Galilee which bobbed about like a cork when the wind blew violently. And he had doubtless seen the big ships on the Mediterranean for he refers to them as being "driven by rough winds." He says a man "that doubeth is like the surge of the sea driven by the wind and tossed." How unsteady, unsafe and helpless; how uncertain, insecure and undependable is a man in a situation like this.

We said James never saw an automobile. We were thinking if he had seen one or had tried to drive one when the front wheels were "shimmying," or the steering gear loose, he would have had a figure which would have suited his purpose exactly. You have at least seen a car; maybe you have driven such a one, when the front wheels were jerking like they had the palsy, and you were uncertain which direction it was going to dive next, or what obstruction or ditch it was going to nose into, with possibly tragic results. That is the mental and spiritual condition of one who doubts, one whose faith has suffered shock and injury. It is a condition justifying uneasiness and necessitating immediate attention.

"Let him ask in faith, nothing doubting; for he that doubeth is like the surge of the sea, driven by the wind and tossed." Among the queer characteristics of our generation is a disposition to glorify doubt in matters of religion. Of course this is not true in other lines of thinking nor conduct. Everywhere else we seek certainty, assurance, confidence, faith in people, institutions, in law, in business, in everything. Why this queer exception when it comes to religion, to dealing with God? Why in this realm where we deal with things most vital, most lasting, most determining should we be willing to doubt?

A few years ago a colored woman was recommended to us for a cook. She had some nervous trouble which caused her to jiggle all over when she walked or was in motion at all. I could not think of having her around. She ought to have been in a hospital. She would have excited my pity all the time. I had rather have paid her to stay away. She would never be certain to get the right proportions in anything she cooked. No; please excuse us, we were looking for a cook, but not that kind. Poor creature! We were sorry for her, but we could not employ her to cook.

And that is the way we feel about a man who in religion is in doubt; never certain, never sure of anything. If I could not risk a nervous wreck in the kitchen, why should I put a doubter in the pulpit, in a professor's chair, or to teach a Sunday school? If there is such a thing as "the jitters," we would feel it coming on when a man or woman brings his doubts out to parade them. Why should a disease be displayed before the public? Take it to the hospital. If you are dealing with God you need to believe that He is, and that He is a rewarder of them that seek Him. That He hears and answers prayer; that He deals directly and personally with us; that life is different for the man who seeks Him.

Pity the man or woman who doubts, who doesn't know whether the things he has been taught in the Book are true or not. A few days ago a great ocean steamer burned off the coast of New Jersey. It was night; it was raining hard; the wind was high; the water was rough. In little boats or without boats men and women were tossed about on the angry waters miles from shore. The S.O.S. had brought help from other ships. What a blessing to feel the security of helpers on a ship that was safe. Before all of us is the certainty that "the elements shall be dissolved with feverent heat, the earth

and the works therein shall be burned up." Can you say, "We look for new heavens and a new earth, wherein dwelleth righteousness." Will we "be found in peace, without spot and blameless in His sight"?

—BR—

A LOVING SERIOUS WORD TO SUNDAY SCHOOL TEACHERS

—o—

Two things we wish to say. The first, and it gives us great pleasure to say it, is that the Sunday school teachers in our Sunday schools are one of the greatest agencies for righteousness and service to God and men that we know anything about. It is simply marvelous to see literally thousands of men and women who gladly give their time without thought of financial compensation to the service of God in teaching His word. The gospel was originally proclaimed by those who did it under the compulsion of conscience and without expectation of pay. The gospel has never made so good progress as when preached and taught by voluntary workers rather than by those who were employed to do it and paid for doing it. We believe the hope of saving a lost world, from America to the ends of the earth, is in the labor of those who serve God like Paul because a stewardship is entrusted to them, and who never think of what they may get out of it. Our Sunday school teachers are a mighty host deserving our love and esteem.

Now having said this let us say another word which may not sound so pleasant, but is spoken in genuine love to those who teach and for those who are taught. Please, brother and sister Sunday school teacher, just let us whisper it in your ears: There is some of the sorriest work being done in this line that we know anything about. This writer travels about pretty constantly. He doesn't stay at home much on Sundays, and so he is not talking about "anybody in particular," but just about the average Sunday school teacher. This running around gives him a fairly good cross-section view of the work done in Sunday schools. Some of it is excellent and some of it is pitiable. This doesn't apply to you perhaps, but it is said in the sincere hope that a word here may stir up the pure minds of those interested in this work. It would be well for pastors and superintendents to go around and listen to what their Sunday school teachers have to say. Maybe they would get a jolt. Of course they could not tell anybody he is a miserable failure. No discouraging word ought to be spoken. Nobody should be made to feel that he had just as well quit. But everyone should be made to feel that he must and will do better. What method the pastor and superintendent adopt to help them to do better is not now under discussion. But it can be done.

Someone says, "What is the matter with the teachers? What specific complaint would you make?" First of all and chiefly they do not appear to have studied the lesson. Now you can't teach what you don't know. Or as the dog trainer said to the lawyer, "Fust you must know more'n the dog." Certainly there are good helps today for the study of the lesson. Special helps are provided for the teacher. He ought to have them and he ought to use them. He must be willing to take time to study the lesson. It can't be picked up in a casual reading. And it can't be learned by going over it in a gallop. It takes time. It takes more time to get ready to teach a Sunday school lesson than any other kind of a lesson. For it isn't simply a matter of quick intelligence. It is primarily a matter of spiritual impression. And there must be a time exposure of the soul to the word of God if the truth is to be impressed on our mind and heart. Be willing to give time to it. Begin early in the week. Let the truth lie in the mind till it is dissolved, till the soul is saturated with it. A little heat may be reflected but most of it must be radiated. The soul itself must be warmed by the truth in the word of God, and then the lips can speak it. Some Sunday school teachers make the impression that they read the lesson over

as they walked from home to the church on Sunday morning. One must know the necessity of study and must know how to study.

The ordinary helps, quarterlies, are good and necessary. They ought to be used. But they ought to be thoroughly digested, or else the teaching becomes the mere reflection of a reflection. It is probably better for the one proposing to teach to read all the scripture passage or passages over slowly and repeatedly, thoughtfully, reverently, before he ever looks at a quarterly. Let God have the first chance at you before anybody comes in between. And then get all the help you can from others. Talk it over with other folks. Think it over and over before Sunday comes. Find out what the scripture writer is talking about, what he is driving at. Find out what the Holy Spirit wished to say to us in this passage and be His mouthpiece. Don't go before a class until and unless you have some definite truth to impart, some message to bring. You may do this by questioning or any way you like. But don't leave the class till you have gotten some message across. Ask yourself what it is you are going to try to tell these folks today.

Teaching like preaching must have a definite aim. It must not be just "swashing about," just winding around and wandering. You must be going somewhere. You must be driving at something. And the people must be able to see that you are going, where you are going, whether you are getting to your goal. Please believe that this is said in the love of Christ, the love of truth and the love of souls.

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COLLEGE OPENINGS AT CLINTON

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Mississippi College and Hillman College had a double-header opening on the twelfth. With the old chapel building well filled, the faculties of the two schools marched down the aisle and filled the ample platform. Presidents Nelson and Berry led the procession. Pastor B. H. Lovelace led the invocation, and Dr. W. A. McComb of Flora led the closing prayer. Already the M. C. Band under Professor Mackey's direction was supplying suitable and inspiring music; to which Professor and Mrs. Slater contributed as leaders of the Glee Clubs. There was no congregational singing.

Dr. Nelson was most optimistic in his announcements, and Prof. Berry said for the first time in history all the tables in the dining room of Hillman were occupied before school opened. Rev. J. H. Kyzar, pastor at Drew, was introduced to make the opening address. He is only six years out of Mississippi College but has got plenty of sense and knows how to put his message across. After speaking of the worldwide influence of these two colleges, he talked on Discriminating between Things Temporary and Things Permanent. Among the latter he included Righteousness, Character and Example. The message was wholesome and impressive.

Dr. Nelson introduced Dr. Hanson the new professor of Physics, who received his M.A. and Ph.D. from the University of Iowa, "a Christian gentleman." Also presented was Prof. Chester Swor "who can do more kinds of things and do them well than most anybody in the line-up." He has recently taken his M.A. degree at the University of N. C. majoring in English and is transferred to the English Department from the Bible Department. Dr. W. T. Lowrey was presented as a teacher in the Bible Department, a man who has been president of more colleges than any man in Mississippi. He is known and honored everywhere and many will hail with joy his return to Mississippi College. Also presented was Coach Robinson who has recently been given the degree of Master of Physical Education, a distinction probably held by him alone among coaches in Southern colleges.

It is impossible to say how many students are now present, but there seems to be the largest Freshman class in both schools for many years.

THE DEVELOPMENT OF ESSLESIOLOGY

Dr. W. W. Barnes of the Church History Department in the Southwestern Seminary has recently published a pamphlet which deserves more than a simple "review." Its full title is "The Southern Baptist Convention a Study in the Development of Ecclesiology." Dr. Barnes' interest in Christian history, ancient and modern, and his familiarity with it, fit him to discuss this question in a thoroughly sensible and helpful way. He has given us the results of his study and thinking in a pamphlet of 80 pages in which is no waste of words.

He makes a comparison between the trend to centralization in the first two or three centuries of the Christian era and that within our Southern Baptist Convention since its organization in 1845. If there were nothing more in it than the facts of history brought out, the book is well worthwhile. But the book is more than an interesting presentation of facts, it is a revelation of a trend to ecclesiasticism (which is another name for centralization in religion), and an implied admonition to preserve the simplicity of the New Testament.

Dr. Barnes believes that with Southern Baptists the convention or denomination is about equivalent to the second century idea of the Catholic church. He traces the origin of the first Baptist associations and shows that they were not composed of churches, but of interested individuals. They were not delegates from churches, but representatives of money given for doing missionary work. He evidently believes that the Landmark effort to magnify the local church only tends to absorb it into a presbyterian system. When an association or convention adjourned it adjourned sine die, and ceased to exist. But our conventions are now chartered institutions, doing business throughout the year. He cites the election of presidents at the close of a session, the presidential address outlining policies or "legislation," the Executive Committee, the assumption by the president of supervision of the work during the year, the assumption that a convention is made up of churches, the changes made in the basis of representation, the effort to have the Southern Convention vote by states, etc.

We do not here give an outline of the book, but a general impression of its purpose and method. It is not expected that the author's views or opinions will be everywhere accepted, but we sincerely hope that the reading of the little book may set our people to thinking, and it may save us from blunders.

RACIALISM

The following resolution was adopted by the Baptist World Alliance meeting in Berlin on interracial relations:

"This Congress representing the world-wide, interracial fellowship of Baptists, rejoices to know that despite all differences of race, there is in Christ an all-embracing unity, so that in him it can be claimed with deepest truth there is 'neither Greek nor Jew, circumcision nor uncircumcision, barbarian Scythian, bond nor free, but Christ is all in all.'"

"This Congress deplores and condemns as a violation of the law of God the Heavenly Father, all racial animosity, and every form of oppression or unfair discrimination toward the Jews, toward colored people, or toward subject races in any part of the world."

"This Congress urges the promotion of Christian teaching concerning respect for human personality regardless of race, and as the surest means of advancing the true brotherhood of all people, urges the active propagation of the gospel of Christ throughout the world."

Watch the date on your paper each week. If it reads Sept. 1934 send in your renewal at once. Only two more issues in this month.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

Reverend G. W. Riley of Clinton, Mississippi, who was for a number of years pastor of churches in Mississippi, among them Griffith Memorial, Jackson, Houston, Mississippi, and others, desires to do evangelistic and missionary work in destitute sections of the State. He will be glad to work with churches which are run down holding a revival meeting and doing enlistment work with such churches. Brother Riley has held over two hundred revival meetings during his ministerial life. He is sound doctrinally, he interprets will the Scriptures and is eager to render the service because of his interest in the cause. Churches in need of such assistance may reach brother Riley at Clinton.

The following contributions to the Debt Paying Campaign has been received since the last list was published:

Oxford 1st Church, Lafayette Co.....	\$118.50
Silver Creek Church, Lawrence Co.....	83.00
Forest Church, Scott Co.....	121.00
M. A. Davis, Harpersville, Miss.....	5.00
J. R. Hitt, Clinton, Miss.....	100.00
Bay Springs Church, Jasper Co.....	86.00
Water Valley Church, Yalobusha Co.....	65.00
Emma Edmonds, Tupelo, Miss.....	6.00
J. E. Wills, Newton, Miss.....	5.00
Mrs. W. D. Cook, Meridian.....	10.00
Hebron Church, Yazoo Co.....	5.00
Hattiesburg Fifth, Lebanon.....	13.50

BARGAIN COUNTER

With \$75.00 we can pay \$90.00 of our indebtedness.

With \$445.00 we can pay \$500.00 of our indebtedness.

With \$125.00 we can pay \$150.00 of our indebtedness.

With \$75.00 we can pay \$150.00 of our indebtedness.

With \$25.00 we can pay \$50.00 of our indebtedness.

With \$65.00 we can pay \$90.00 of our indebtedness.

With \$65.00 we can pay \$165.00 of our indebtedness.

With \$200.00 we can pay \$300.00 of our indebtedness.

"AS THY DAYS, SO SHALL THY STRENGTH BE"

-Deut. 33:25

God hath not promised skies ever blue,
Flower-strewn pathways always for you;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.
But He hath promised strength from above,
Unfailing sympathy, undying love.

—(Annie J. Flint)

Our God hath promised strength for each day,
His presence with us all of our way.
Though oft discouraged, all but cast down,
Lift up your eyes and behold a crown.
"As are thy days so shall thy strength be"
Lean on the promise sure, given for thee.

Trust in His word, 'tis faithful and sure,
From age to age doth ever endure.
Come then what may, Oh, rest in His love,
That falls like the dew from heaven above.
Strength for thy labor, child of His grace,
He'll give thee daily;—then see His face.
—(Ernest O. Sellers)

In Germany there are 300 Baptist churches with 70,000 members.

Puerto Ricans voted (straw) three to one for independence.

Dr. J. C. Hardy, president of Baylor College, Texas, is back at his office after spending five weeks in a hospital.

With the American Liberty League on one side and the American Federation of Labor on the other Gen. NRA Johnson had to jump somewhere.

Indiana Baptists who last year campaigned for 10,000 additions by baptism reached the 11,000 figure. Now they propose a three year campaign for 25,000.

McGill University in Montreal, Canada, has received recently \$1,000,000 from the Rockefeller Foundation, for endowing the Department of Neurology.

Roger Babson says if church members in America gave the Lord one-tenth the amount would be four billion dollars a year, but they are giving less than one per cent.

Let all summer sermons be short and to the point. Remember the minister who said: "Before I close let me repeat the immortal words of Webster—" He got no farther before an old farmer said: "Lord sakes, Marandy, let's get out of here. He is agoing to start in on the dictionary."—Ex.

We are pained to learn that brother W. D. Hudgens, the Sunday School Secretary for Tennessee Baptists was critically injured a few days ago in an automobile accident near Chattanooga. With him in the car were Editor O. W. Taylor, Orphanage Supt. W. J. Stewart and W. M. U. Secretary Miss Mary Northington, who were reported slightly injured.

The Chicago Tribune, the wettest of the wets, says July 10: "The number of drunken drivers involved in accidents was 300 per cent greater the first of this year than during parallel months in 1933, and the rise coincides exactly with the repeal of national prohibition. This year fourteen deaths and injuries to 350 were credited to drunken drivers, compared with three deaths and eighty-three injuries in the 1933 period."—Ex.

A strike serves the same purpose in industry as a fire in one particular at least. It destroys forever certain values or potential values which can never be restored. In a month's time so many millions of dollars worth of articles would have been produced; so many million dollars would have gone into the pockets of workers. These are wiped out. A fire may sometimes destroy property that stood in the way of progress, and a strike may clear the way for improved industrial conditions. But this is a fearful cost to pay. Surely there must be a better way. But when people get mad!—Stubbornness on the part of one side or the other makes the public pay. "Whence come wars? Whence came fighting among you? Come they not hence, even of your pleasures that war in your members?"

I AM THY GOD

I am thy God, am every day the same,
My word is sure, no harm can thee betide;
Thou art Mine own, to thee I give My name,
Rest My belov'd one, I am near thy side.

Be not distressed by fears or dread of night.
I, God, will give thee peace beyond all gain.
My yoke is easy and My burden light,
Rest I will give thee, comfort for thy pain.

Cast cares on Me, what e'er thy burdens be,
I will sustain thee in every day and hour.
Be not afraid, have faith, believe in Me,
I am thy God, the God of grace and power.
—Ernest O. Sellers.

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AARON—ONE OF THE NEAR GREAT

E. K. Cox

It is an awkward thing to be the elder brother of a really great man. Older brothers form the habit early in life of looking down upon the younger boys of the family. They feel strongly the sense of superiority that comes of greater size and longer experience. Even in mature years they find it hard to realize that he may have as much sense as they have.

Aaron was much of the time a more popular man than Moses; he was a better speaker and no doubt possessed the affability and gracious manner of the accomplished orator. It is remarkable how little prominence is given to oratory in the Bible; there were not many orators among the men mightily used of God. Honesty, sincerity and faithfulness were far more highly prized than the ability to weave magic webs of sentences, paint wonderful pictures, and sway the hearts of men by the subtle wizardry of words.

Moses was slow of speech, he could not always find words to express the big ideas which made his brain a very volcano of molten thought. His tongue clave to the roof of his mouth as he felt around for phrases to convey his mighty concepts and far-reaching plans. When Moses took up his pen in some quiet place he wrote words that will never die. He penned things so big, so grand, and sublime that men have been stopping to read them for four thousand years, and still treasure them among the things which make up the precious heritage of humanity.

Aaron could speak charmingly, he could take the blunt, terse, pithy, words of Moses and just make them live to those down-trodden Hebrews. I should not wonder if both they and Pharaoh thought the eloquent Aaron the bigger man of the two. Moses was for a time in the background and his golden-mouthed brother was out in the limelight. All through their experiences in Egypt Aaron got along well, he was the spokesman, and you know there is such a thing as the self-mesmerism of the orator.

There is no man more fully aware of his importance than that master of words who feels his listeners sway under the necromancy of his burning utterances. Of course Aaron felt the spell of those memorable days when the hand of Jehovah was heavy upon the land of Mizraim, he could not have done otherwise. The wonder of those stupendous miracles, the storm, the darkness, the death of the first born, the crossing of the Red Sea must have fascinated and mastered him.

I have said that Aaron was more popular than Moses; they were always together and Aaron was constantly taking the plain simple statements of Moses and making them sound good in the ears of the people. It would seem that his person was more attractive according to the eastern standards of manly beauty. We read of the bead that reached to his girdle, so when wearing the priestly vestments he must have been a striking and commanding figure. The rabble are slow to appreciate real worth, they seldom look beneath the surface of things; and for that reason it took Israel a long while to really appreciate Moses. But Aaron—they could see that flowing beard, and hear the tones of that resonant voice, and readily fell under the sway of his genial and magnetic personality.

Aaron was the most trusted helper of Moses, and so long as he was willing to be a helper he got along all right. It was when he undertook to fill the shoes of Moses that he failed. Moses went up on the mountain with God and was gone forty days, and Aaron was left in charge. The sublime spectacle of Mount Sinai had just passed; Jehovah had spoken from the mountain, robed with smoke, crowned with fire and vibrant with thunder. Aaron and all Israel had trembled before it, and entered into covenant with the God who had spoken from the flame. However Moses was gone and Aaron was worried. Somehow it was not difficult to manage the crowd

when Moses was there; now, however they were restless and discontented. They did not know what was the matter, but they were missing the stalwart personality of Moses about the camp, and the grip of his strong hand on the reins of things. Any people in their situation needed some one to tell them what to do, and Aaron did not know; he had been used to having Moses tell him. There is no one more fully at sea than a sure-enough second-fiddle when the first fiddle is gone.

Aaron had been left to keep things right while Moses was getting further instructions from Jehovah, but Aaron was not big enough for the occasion. The people were not able to endure the strain of forty days alone; they forgot all the vows they had made before the smoking mount; all the greatness and glory of the first two commandments were lost sight of, and they thronged about Aaron saying: "Up make us gods which shall go before us; as for this Moses the man that brought us out of the land of Egypt, we know not what is become of him." Aaron was badly bewildered; he was not big enough to tell the people to keep faith and wait for Moses, he must do something and show them that he could lead. I think that he wanted to be loyal to Jehovah and his great brother, but he was too weak to run the risk of losing any of his popularity by going against the multitude. It was clearly "Vox populi," and Aaron was politician enough to pretend that it was "Vox Dei." Majorities are not always right, in fact most of the progress of earth has come through minorities who suffered and witnessed until the majorities came to see their vision. Aaron was not made of martyr stuff and he wilted under the strain. Here was his one great chance to play the man, but knowing the better, he most cowardly did the worse. The golden earrings were gathered and melted in some hot furnace into a solid mass, and Aaron with graving tools shaped it into a calf. The covenant was forgotten! The second commandment was forgotten! Israel had broken with Jehovah and turned back to the bestial idolatry of Egypt. Poor ignorant Israel! Poor weak Aaron! What a failure! What a betrayal of holy trust! Less than forty days under Aaron and Israel was religiously back in Egypt. Look at them! Listen to Aaron! "Tomorrow is a feast unto Jehovah." They rose early the next morning, offerings were made, "They sat down to eat and drink and rose up to play." The word translated play seems to indicate that they followed their feast with one of the foul orgies that attended much of the heathen worship of that time. Alas for poor Aaron! It was no place for a weakling, no hour for a man seeking popularity. Only the strictest fidelity to truth and their covenant with Jehovah could hold and impress those undisciplined hordes of freedmen just a few months from the brick kilns of Egypt. Aaron could do nothing, but hope for Moses, and yet, I do not think that he was wanting to see Moses very badly just then.

The great leader came down from the mount aflame with holy indignation against the sin which not only defiled the multitude, but had basely broken the holy covenant. Moses was heart-broken, he denounced and punished their sin without mercy, and at the same time pleaded their case before Jehovah with an earnestness and self-forgetfulness without parallel in history. And yet you might have heard some simpering Israelite say: "Isn't it a pity that Moses is not a man of human sympathy like Aaron?" It is a sad fact that poor humanity has never been able to know its real friends. It was Aaron who allowed Israel to go into sin, it was Moses who punished the sin unsparingly, and at the same time put himself between them and the wrath of God, crying: "Yet now, if thou wilt forgive their sin—and if not blot me I pray Thee out of Thy book which Thou has written." Aaron never saw the day he loved Israel well enough to pray like that; he was not bold enough to meet the pain and reproach in the

face of Moses, and cowardly tried to shield himself by blaming the people. "Let not the anger of my lord wax hot; thou knowest the people that they are set on mischief. For they said unto me, make us gods that shall go before us, for as this Moses that brought us up out of the land of Egypt, we know not what has become of him. And I said unto them, whosoever hath any gold, let them break it off. So they gave it to me; then I cast it into the fire and there came out this calf." Poor cowardly, lying excuse! It speaks much for the love and forbearance of Moses that he answered with no word of reproach or censure. He evidently knew the falsity of Aaron's statement, but possibly could not trust himself to speak just then, he might say too much and make a perpetual breach with his brother.

It is also remarkable that the only words of the eloquent Aaron preserved in the Bible are those of this falsehood about the golden calf. All his fair words, all his graces of speech availed nothing when character was wanting. Shakespeare says of one of his characters, "Courage mounteth with occasion." Great men meet great problems with courage and strength; they are unmoved by triumph and disaster, they; "treat those two imposters just the same."

Aaron while not one of the royally great had many splendid qualities. He was simply not big enough to rise to the heights of the mighty times in which he lived alone. He would have looked bigger away from Moses, and in another day. He was one of the good men who always need some stronger personality on which to lean. The Aarons are not unworthy, they are just not big enough to be great. They are splendid helpers for bigger men just so long as they do not have to face trying hours alone.

The man whom God chose for the first high priest of Israel must have had many noble qualities of head and heart. He stayed loyally by Moses and save in the case of the calf, and one brief hour when he and Miriam chafed under the dominance of the younger brother, he followed faithfully and obeyed unquestioningly. Aaron was not big like Moses; Moses was cast in the mould of the Titans. God threw away the patterns when he made Moses and Paul; our world has too many little men to bear more of them.

Some men are born with a touch of the politician about them; it is part of the essence of their nature; they instinctively seek to be popular and curry the favor of the multitude. Yet some men of this type have served mightily. Obadiah could live in the house of Ahab, hear all the mummeries of the priests of Baal, know all the sensual brutality of their idolatry, and yet not forsake Jehovah. He could walk quietly without protest in the midst of this pollution and at the same time risk his life feeding the prophets of Jehovah. All men are not strong like Moses and Elijah, so God uses weak men and makes them better as He uses them.

Aaron was Israel's first high priest and right well he filled the holy office. Unflinching and faithful he stood by Moses in many a darkened hour, sharing his burden, his praise and his blame. When the murmurers would kill Moses, they generously included Aaron in the program. Worn out at last by strenuous toil and the weight of years, the great high priest climbed the majestic heights of Mt. Hor, laid aside his vestments and died with only his son, his brother and his God. He wore without stain or reproach the robes of a mighty and honored priesthood, and his dust with that of his greater brother sleeps in mountain mausoleums, no man knowing the place, and God guarding his secret well.

"In the shroud of the rock they have gently wound him,

'Tis a Bethel pillow that love has given,
I see no gloom of the grave around him,
The death bed fetters have all been riven,

'Tis the angel of life, not of death that has found him,
And this is to him the gate of heaven.

He has seen the tombs of old Mizraim's wonder,
Where the haughty Pharaohs embalmed recline,
But no pyramid with its costly grandeur,
Can once be compared with this mountain shrine;
No monarch of Memphis is swathed in splendor,
High priest of the desert like this of thine."

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(Continued from page 3)

State. Cotton mills are on the increase. Garment factories are coming our way. Glass factories are new industries with us. Pottery plants are coming to our State. Medicine factories are among our new industries. Masonite plants and powder factories and paper factories are among the new industries of our State. The TVA Government project promises to develop a large section of our State, bringing light, heat, power and other necessities to the country homes. This development is already under headway, and already from various quarters in that section requests are coming to the State Board for aid in order that the church life may keep pace with agricultural, economic and industrial life. In other sections of the State, we find that the Federal Government has bought large tracts of land, is clearing the land of stumps, breaking the land ready for cultivation, building houses equipped with light and water, and selling the homes to those desiring to purchase on long terms. Already calls are coming from these sections. These people want churches and preachers, and are asking aid of the State Board. From Kansas City large colonies of people are coming to Mississippi, and building homes with the expectation of living in our midst. These settlements offer evangelistic opportunities. We should be ready to meet these people as they come. There is no friend for a stranger equal to the Gospel of Christ.

In addition to these, the CCC Camps throughout the State offer an opportunity for our Board to do valuable work with the young men. Small appropriations have been made to some of these centers, but we have been unable, because of a lack of funds, to employ a sufficient number of capable preachers. Added to these fields, we would mention the great Delta section, the Nile Valley of America. Syndicates now own many of the fertile plantations. Some of these plantations are being divided up and sold out to small farmers. The missionary opportunity, because of this change, is shifting from the railroads and the towns to the country. Some of the best specimens of young manhood and young womanhood are to be found on these farms. As many as fifteen families are to be found in some communities which are without churches. One whole county in the Delta has no Baptist church in it. We can find the preachers who will do the work if the people will contribute the funds with which to support them. Some of our missionary pastors now are giving their entire time to preaching for about half of the amount they have been receiving as school teachers, and for half of the amount which they can continue to receive.

In the second place, if the proper man can be found, the Board should employ him to give all of his time to the Cooperative Program. His duty should be to enlist in the Cooperative work, if possible, every church in the State. The task is large enough for one man. There are some who are fitted for this work. The Board will be willing to employ such a man if the churches will contribute the necessary funds.

In the third place, until the Cooperative receipts are sufficient to take care of the outstanding educational obligations, or in other words sufficient to pay bonds and interest as they come due, a capable man should be employed and charged with the duty of obtaining large contributions in addition to regular pledges. These contributions which he receives should be

used in paying off bonds and interest. This work is of sufficient importance to demand all of the time of the best man obtainable. The right man in the right place will always earn what he costs. These debts cannot be ignored, and they are not being paid under our present plan.

As our State develops educationally, agriculturally and industrially, so increase our opportunities religiously. According to the teachings of Christ, His people should lead. To lead they must be capable of leadership. We must as churches save the State, or be lost with the State.

The receipts for the Cooperative Program for November 1, 1933, to August 1, 1934, amounted to \$58,503.54. The designated receipts for the same period amounted to \$49,355.40. This was an increase over the same period for last year for the Cooperative Program of \$13,328.11, and for designated work \$17,654.85, or a total of \$30,982.96 for the first nine months of the State Convention year.

The educational debts of the State Convention were transferred the first of 1933 from the Education Commission to the State Convention Board. At that time there was approximately \$22,000.00 of 1932 interest due and \$6,000.00 in matured bonds. These two items were paid off in 1933. There came due in 1933 in interest approximately \$35,000.00 and \$23,000.00 in matured bonds. These two items have been taken care of, but semi-annual interest on our bonded indebtedness of \$560,000.00 came due June 1 of this year, amounting to approximately \$17,000.00. We were unable to meet this interest when it came due. All receipts for educational work from now until December 1 can be applied on this obligation. There will on December 1 be due another six months interest on our bonds; also \$25,000.00 worth of bonds will mature upon that date. In order to meet these obligations the Convention authorized a campaign in 1934, the objective of which is \$100,000.00. \$20,000.00 of this amount is for Blue Mountain and Woman's College supplement, a small part to the Baptist Hospital and the remainder for the Merchants Bank & Trust Company obligation of \$25,000.00 and expense of the campaign.

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"And ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"—Acts 1: 8b. Someone has said: Jerusalem is the local church, Judea is State Missions, Samaria is Home Missions, and "uttermost part of the earth" is Foreign Missions.

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The Foreign Mission Board finds the joy of fellowship and cooperation in dedicating this page to State Missions this week.

The Honor Roll of States who divide their denominational funds 50-50 between State and Southwide causes carries only four of the 19 States in the Southern Baptist Convention. They are Kentucky, Maryland, Mississippi and Tennessee.

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The District of Columbia goes beyond the Honor Roll's 50-50 plan of division, and gives 60 per cent outside her boundaries, and keeps only 40 per cent for her own budget.

"Texas does not divide on a percentage basis, but has a definite amount for Southwide causes in the budget."

—O—

Alabama, Florida, Missouri, South Carolina and Virginia are five other States who are just five points off an equal division of their gifts between State and Southwide calls for the Master.

—O—

Of the 50 per cent, more or less, that the States give to Southwide causes, the following division is made:

	Per Cent
Foreign Mission Board	50
Home Mission Board	23 1/3
Relief and Annuity Board	7

THE BAPTIST BIBLE INSTITUTE—A MISSIONARY ASSET

Maurice G Beckwith, Professor of Sacred Music
New Orleans, La.

—O—

It becomes more and more evident that Baptist Bible Institute was founded with the missionary spirit as one of its chief assets. Well do we remember the zeal and heart-searching attitude of our students in the very first days, the enthusiasm and deep consecration and devotion, which was manifested everywhere, and it is a significant fact that the spirit of missions has grown with our students as the years have come and gone and as other changes have been made.

The work of Missions marches on to even greater victories and triumphs, until today we have Baptist Bible Institute students in most all of our Southern Baptist Mission fields.

Among the Baptist Bible Institute representatives are Miss Hallie Lee Stoudenmire in India, under the Northern Board, sent out by Dr. Virgin's church, Chicago; Mr. J. S. Richardson in Africa; Miss Minnie D. McIlroy in Argentina; also Mr. and Mrs. L. Paul Freeman; Mr. Isaiah Valdivia in Chile; Miss Zemina Hare in China, also Miss Addie Cox who spent a part of her furlough at the Institute, and Mr. and Mrs. J. A. Abernathy, and Mr. and Mrs. C. A. Leonard. Others are Deaver Lawton, one of our very best, in China; Miss Etha May Grisham, of the China Inland Mission; Mr. and Mrs. G. W. Strother just returning to China after a long enforced absence in this country from their chosen field and work.

At our recent Convention in Fort Worth the sacrificial but enthusiastic giving of themselves to our Foreign Mission work was seen in the lining up of those who are soon to go to China and other fields. Among those was Miss Helen Yates of Virginia, one of the Institute's most attractive, consecrated, and enthusiastic graduates, who will sail for China from San Francisco on August 24. Miss Yates is giving up a good position in Judson College, Alabama, to answer the call which she heard while a student in the Institute. The open door has just come and she responds with great eagerness and joy. No one can estimate the value to world missions of the Baptist Bible Institute, as it teaches, trains, and inspires these young folks to carry the Gospel to the world. This fact alone should give the Institute a larger place in the hearts and giving of Southern Baptists.

And again, who can estimate the value of our work for Home Missions? L. C. Smith, Maurice Aguiard, A. S. Newman, and others who labor for their fellow French people in New Orleans and in the state, including Acadia Academy. The Rachel Sims Mission, founded by her in New Orleans, and Miss Alice Kendall at the Bureau Mission in our city. Miss Mildred Bollinger doing work among foreigners in East St. Louis, and many more of our students scattered far and wide as pastors, missionaries, and church workers. God has blessed the missionary work of the Institute at home and abroad, and He alone can give the right value and standing of our institution in the missionary enterprise of the world. Southern Baptists will continue to gladly support the Baptist Bible Institute in all of its noble, God-given, and blessed work of missions.

Education Board	3 1/3
Southern Baptist Theological Seminary	4 1/5
Southwestern Baptist Theological Seminary	4 1/5
Baptist Bible Institute	3 9/10
W. M. U. Training School	0 8/15
American Baptist Theological Seminary	1
New Orleans Baptist Hospital	2 1/2
Total	100

—O—

The secretary of state missions in truly the state missionary, performing and directing the doing of just exactly the same kinds of work that missionaries on foreign fields are doing.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our Prayer Calendar

21—FRIDAY

For Mrs. F. J. Fowler, evangelistic work, Mendoza, Argentina.

Let not your heart be troubled.—John 14:1.

22—SATURDAY

For Rev. and Mrs. W. W. Adams, evangelistic work, Darien, Manchuria.

He will never suffer the righteous to be moved.

—Psa. 55:22.

23—SUNDAY

Pray that divine wisdom be granted our Baptist leaders in Europe.

The breath of the Almighty giveth them understanding.—Job 32:8.

24—MONDAY

Pray for Misses Hannah Fair Salee and F. Catharine Bryan, educational work, Shanghai, China.

He that feareth Him and worketh righteousness is acceptable to Him.—Acts 10:35.

25—TUESDAY

For Rev. and Mrs. T. B. Stover, publication and educational work, Rio de Janeiro, Brazil.

Who shall also confirm you unto the end that ye be unreprouable.—I Cor. 1:8.

26—WEDNESDAY

For Mrs. R. H. Graves, educational and evangelistic work, Canton, China.

Ye shall be My witnesses.—Acts 1:8.

27—THURSDAY

For Rev. and Mrs. E. H. Crouch, educational work, Corrente, Brazil.

Blessed is the man whose strength is in Thee.

—Psa. 84:5.

AT THE GATE OF ASIA FOR INTERMEDIATES

Last spring's plans for foreign mission study literature included an Intermediate teacher's handbook and manual entitled "Youth and Japan," adapting the non-Baptist book "Our Japanese Friends," by Seabury, to Southern Baptist missionary work in Japan.

Three reasons led to the cancelling of this plan:

First, "Our Japanese Friends" has suddenly gone out of print. When these spring plans were made, it was on the M.E.E. list and chosen as the recommended book for Intermediates.

Secondly, and most important of all, At the Gate of Asia, by Mrs. J. S. Farmer, is so simply and attractively written that Intermediates like it equally as well as grown-ups do. The studies are quite adaptable to high school youth's way of procedure. They enjoy studying it.

Thirdly, it seems unwise to invest financially in an Intermediate leader's guide for the teaching of a non-Baptist book, when the one and only Baptist text-book on Japan is so easily adapted to a class of Intermediates.

Altogether the Educational Department of Foreign Mission Board deems it wise to omit publishing the handbook, "Youth and Japan," promised for the fall. We wish to direct Intermediates, young people and Adults to the study of the new attractive book, "At the Gate of Asia," priced 40 cents and available at all State Baptist Book Stores, or Foreign Mission Board.

Shanghai, China, July 30, 1934.

My dear friends:

I've been "laying off" to write you for a long, long time of my year's work and of other things that you might be interested in. Summer is about the only time I have to catch up with

my correspondence—and I'm finding it a hot task this summer. Hot weather began here on June 26th before school was dismissed, and when I say hot I mean HOT. In the 26th the mercury went to 101.3° and stayed above that for 12 days, the greatest height being 104.8° in the shade and 140° downtown on the streets. It dropped down to 98° then and kept above 96° for another ten days. Then came a typhoon and three cool days but it's back to near 100° or perhaps above again. Today is fearfully hot. Downstairs in our cool dining room it's blood heat. What is it I wonder in the hot little Chinese homes.

I am well though and have been all year. God has been good and supplied the strength for my many tasks. This year has been a busy one and an extraordinary happy one. A week often went by without my having five minutes alone and off duty from 8:00 A. M. when I arrived at the church till 6:00 P. M. when I left.

The responsibility for the religious welfare of the girls and children in my school has been mine again, and each year the calls from the older people and from the church grow. The church committees also take time. But I'm here for this very thing and I thank the Heavenly Father for every opportunity that comes my way. So often the pastor, teachers and girls come into my office with an apology for "hindering me from my work," and I always tell them that I want them to come—that they'd hurt me if they didn't, and hinder me.

We've had a big school this year, 486 last term. There are 452 already registered for the fall term. We shall have to turn away a great many I fear. Here is a great task and a great challenge. Through our daily chapel services, Bible study, membership in a Sunbeam Band, Girls' Auxiliary or Y. W. A. the claims of Christ are pressed on them. We have 335 in the kindergarten and first three grades. All these little children memorize a great many Bible verses, hymns and tell back to their teachers the Bible stories. God has used some of these little ones who have learned to love Jesus, the Friend of little children to lead mothers and fathers to Christ. I am thinking of May Kuen Soon who has done what her missionary and pastor both were unable to do. May Kuen led her "Big Mother" the first wife of her father to church—and now she comes, at the child's insistence, all the time. May Kuen is the daughter of a "little wife"—a concubine. Mrs. Soon had no children so, as often happened (I use the past tense for its contrary to Chinese law now to have two or more wives. I'm afraid it's broken often tho.) A "little wife" was taken. Mrs. Soon claims the children as her own however and takes complete charge of them and I believe loves them dearly. Please pray for Mrs. Soon and for her family.

The G. A.'s, Y. W. A.'s and Sunbeams take a great deal of my time. I help them plan programs and direct their activities. I have a large Personal Service Band which is my joy. This Band is called the "Heart of Shung Tak" (our school's name). They conduct a large school for poor street children and girl slaves. 89 such children come every day, and have learned to read and write, to sing hymns and love Bible stories. These Christian girls conduct one evangelistic service a week—two ten day revivals every year, teach Sunday school classes and many other kinds of personal service. Another one of our victories for Christ during the past

few months has been the establishing of a clinic by our Cantonese Baptist Church which is ministering to many sick people, the very poor and those financially unable to go to a hospital. Three fine Christian doctors, members of our church give their services. Yesterday I went in for awhile and as usual quite a large group were awaiting their turn. The doctor was dressing a terrible cut 3 1-2 inches long and very deep. The woman had fallen into a glass case. She had lost much blood—of course many stitches had to be taken for the cut was across the back of her upper arm between the elbow and the shoulder. Among the waiting patients were, a poor skinny, undernourished baby with big sores covering its little scalp; a little boy with sore eyes which he rubbed while he moaned pitifully; a ricksha coolie with "something in his ear so he couldn't hear—it hurts too"; a woman with her throat pinched black and blue (She had had the flesh pinched between two copper coins to drive the devils out); and a little girl with a big black square of cloth pasted on with something red over a great sore on her neck. Our Bible woman was telling them of the Great Physician while they waited.

"We've conducted 6 series of intensive evangelistic meetings this past year—two in a tent downtown. Many have been drawn to come in and to listen because of the bright lights and the appearance of a big occasion. Each meeting was followed by a month's intensive Bible study and instruction for all "enquirers," those who said they believed in Jesus.

A fine B. Y. P. U. of about 50 members mostly young men is doing splendid work. This is new this year. Our daily prayer meetings at school with an average attendance of 50 girls and teachers were a blessing to our school and church.

I must stop. I have so much more to tell you if I had the space and time.

I can't stop, though, without pleading with you to send me a helper. Dr. Maddry has just written me, to me distressing, news that Miss Hale can't join me. I'm heart-broken over this. I know that other places need her too—but oh, I wanted her so! Please send me somebody! Next year will end my second seven years in China and I'm due a furlough—but I don't think I can come if someone isn't sent to "carry on" in my absence. Ten years ago the Foreign Mission Board had four full-time missionaries in the Cantonese work in Shanghai—now they have only me. Pray with me for helpers to come.

God bless and keep you happy and ready in His blessed service, is my prayer.

Devotedly your missionary,

Elizabeth Rose Marlowe.

—BR—

Every State in the Southern Baptist Convention has some special missionary opportunity peculiar to her that is just as dear to Christ and just as important to world evangelism as the darkest corner on foreign fields. What is yours? Are you praying especially for it? Have you made a gift to it?

—BR—

Rev. O. C. Cooper, of Lake City, Ark., filled my pulpit Sunday at eleven and at night, being called to the county last week by the death of his dear mother. Brother Cooper was born and reared in this county, but has been away for some 15 years, preaching extensively in Missou-

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East Mississippi Department

By R. L. BRELAND

Calhoun Association

The writer had the pleasure of
attending the Calhoun Baptist As-
sociation, which met with Duncan
Hill Baptist Church of which Rev.
W. W. Simpson is pastor, for one
day, Tuesday the 11th. Did not at-
tend the second day on account of
illness. The day I was there the
meeting was at high tide. All seem-
ed in the Spirit, brotherly love pre-
vailed and the services were splen-
did.

Deacon Bradford Murphree, of
Pittsboro church, was re-elected
moderator and made a splendid
one; Bro. E. A. Dye was re-elected
clerk having served many years in
that capacity and gets out a good
minute of the proceedings, and
Bro. A. L. Roane was re-elected
treasurer which office he has held
many years. The high hour at the
morning session was the sermon by
Rev. J. B. Middleton, of Eupora.
His message was from the third
chapter of Phil., was well delivered
and greatly helpful.

Some visitors were L. V. Young
representing the Baptist Record.
He went away with subscribers,
new and old; Moderator G. E. Den-
ley, of Yalobusha Association, Mod-
erator Joel Dorrah, of the Webster
Association, Miss Eyie Landrum
representing W. M. U. work, Miss
Pearl Caldwell a missionary in
Africa.

At the noon hour the church of
Duncan Hill and the community
fed the people, in large numbers,
well with plenty and to spare.
Some of the finest live out there.
This church is some three miles
east of Derma.

The report on Missions was read
in the afternoon. It was a splendid
presentation of this vital subject.
The principal speaker to the re-
port was Miss Pearl Caldwell, our
missionary in North China. She is

a splendid speaker and knows how
to present the mission work, es-
pecially on her field at Pingtu, in
an appealing manner. She stirred
our hearts with her recital of the
work being done, the anxiousness
of the people there to hear the
story and the appalling needs of
China generally. All of us are more
missionary than before we heard
her. She was reared a few miles
north and is at home on a furlough.

The writer enjoyed his stay
here, as he always does in Calhoun,
and was sorry that he could not
return for the second day.

A few of the pastors of Neshoba
County met at Philadelphia Mon-
day the 10th in an informal get-
together meeting. It was the first,
so only a few attended and an in-
formal discussion of sermons of
the day before was had. Rev. D.
A. McCall was asked to preside.
Others present were Rev. Wesley
Burnette of Spring Creek, Rev. C.
C. Weaver of Noxapater, Rev. John
R. Breland of Philadelphia and the
writer. It is hoped that this will
lead up to an organization of the
pastors and workers of Neshoba
County. It was decided to meet at
the County Association which meets
with Bluff Springs church, three
miles west of Neshoba, on Thurs-
day and Friday, October 27th and
28th. There it is expected that
permanent organization will be ef-
fected. The meeting climaxed with
a splendid "dinner" in the good and
cheerful home of Pastor and Mrs.
D. A. McCall. Little "Scotchie Jr."
had been quite sick but was better.

The Yalobusha Association will
likely hold a fifth Sunday meeting
with Pleasant Hill church, four
miles west of Coffeeville, the fifth
Sunday, Sept. 30th. Visitors will be
welcome.

The Baptist Church of Spring
Creek, Neshoba County, just a
country church, has built a nice
pastorium and has located their
pastor, Rev. W. Burnette, and
family in it. This shows what a
country church can do. They re-
cently built a new house of worship.
Other churches and pastors could
and should do likewise.

On Sept. 9, Mrs. Lula Breland,
widow of the late Rev. F. M. Bre-
land, who lives on the old home-
stead eight miles west of Philadel-
phia, celebrated her birthday with
a gathering of her children, rela-
tives and friends climaxed with a
most helpful dinner. She is the
mother of Rev. John R. Breland.
Large crowd present.

Second Sunday in October the
church at Coldwater, Neshoba Coun-
ty, has set to hold a few days
meeting as they were unable to do
so earlier. Pastor preaching.

Pastor McCall seems to have
matters pretty well in hand on his
new field, Philadelphia. He seems
to be liked by all the people, es-
pecially the membership.

With deep regret we learned of
the death of Rev. D. J. Miley. He
was one of our most consecrated
preachers and pastors. May the
Lord comfort the bereaved family
and friends.

NEWS NOTES

Rev. W. S. Pruitt of Atlanta, Ga.,
recently closed a very successful
meeting near Blue Mountain. This
meeting was held under a brush
arbor, and there were twenty-six
baptisms into 3 nearby churches.
Bro. Pruitt seems to be an intensely
earnest man and has good success
in his meetings.

Rev. D. M. Metts of Shannon
did the preaching in a meeting at
Pleasant Hill in Tippah County.
There were twenty-three additions,
eighteen by baptism. Rev. J. H.
Adams of Alcorn County is pastor
of this church, but on account of
ill health was not able to be pres-
ent.

Rev. W. B. May did his own
preaching at Dumas, and had a real
good meeting. There were twelve
baptisms, and they organized a Bat-
tist Sunday school with seventy-
five members, and agreed to re-
model the old church and invited
Tippah County Association to meet
with them next year.

Rev. J. W. T. Siler of Chalybeate
reports good meetings both at
Chalybeate and Providence where
he is pastor.

Rev. J. B. Parker of Ripley did
his own preaching at Fellowship
where he is pastor. There were four-
teen baptisms and the church great-
ly revived.

Rev. D. M. Metts did the preach-
ing at Pine Grove church where
Bro. S. V. Gullett is pastor, and re-
ports a good meeting; six additions
by baptism, and four by letter.

The new church building at Peo-
ples is moving on nicely now, and
will soon be ready for occupation
if nothing hinders the work. This is
a densely populated part of Tip-
pah County and where a good
building is greatly needed.

Benton County Association met
with Old Canaan church, fourteen
miles west of Walnut on the high-
way leading out from Walnut to-
wards Memphis, Tenn. J. W. Crump
who has been moderator for a long
number of years was elected mod-
erator emeritus for life, and Rev.
O. B. Renick of Benton was made
acting moderator. There was a good
attendance, and good interest. The
next meeting will be with Flat
Rock church west of Blue Mountain,
Miss.

The Tippah County Association
met this year with Pleasant Hill
church six miles east of Falkner.
The writer was re-elected modera-
tor and J. J. McKinstry was elected
Clerk. There was an unusually large
attendance and remarkably good in-
terest. Miss Pearl Caldwell of Pon-
totoc County, returned missionary
from China, was at this meeting,
and gave a rather full account of
the wonderful revival now going on
in China.

C. S. Wales.

A COMMENDATION By W. A. McComb

From the press I see that Dr. L.
D. Posey, Jena, La., has resigned
his pastorate at Jena, La., and while
awaiting the Lord's leading as to
another pastorate, he will engage
in evangelistic work and conduct-

Help Kidneys

If poorly functioning Kidneys and
Bladder make you suffer from Getting
Up Nights, Nervousness, Rheumatic
Pains, Stiffness, Burning, Smarting,
Itching, or Acidity try the guaranteed
Doctor's Prescription Cystex (Sila-tex)
—Must fix you up or money
back. Only 75¢ at druggists.

ing Bible conferences.

It is the purpose of this com-
mendation to bear testimony to both
Bro. Posey's Christian character
and his unusual gifts as a Bible
teacher, evangelistic preacher and
pastor.

His knowledge of the Bible is
most profound and his ability to
impart that knowledge is the gift
of the Holy Spirit.

As an evangelist he is safe,
sound, Biblical and the pastor and
church's friend and helper and the
beneficial effects of his meetings
abide, because they are the fruits
of the Spirit.

But one of our churches should
call him as pastor for in that of-
fice he exercises all the gifts of
pastor, evangelist and teacher.

Flora, Miss.

SUNDAY SCHOOL ATTENDANCE SEPTEMBER 16, 1934

Jackson, First Church	758
Jackson, Calvary Church	811
Jackson, Grif. Mem. Church	622
Jackson, Davis Mem. Church	384
Jackson, Parkway Church	189
Jackson, Northside Church	84
Columbus, First Church	580
Brookhaven, First Church	489
Clarksdale Baptist Church	302
Laurel, West Laurel Church	391
Laurel, 2nd Ave. Church	253
Laurel, Wausau Church	61
Ocean Springs Sunday School	92

B.T.U. ATTENDANCE SEPT 16

Jackson, First Church	88
Jackson, Calvary Church	106
Jackson, Grif. Mem. Church	210
Jackson, Davis Mem. Church	195
Jackson, Parkway Church	84
Jackson, Northside Church	43
Columbus, First Church	191
Brookhaven, First Church	182
Clarksdale Baptist Church	123
Laurel, West Laurel Church	148
Ocean Springs B. T. U.	30

Stop Chills and Fever!

Rid Your System of Malaria!

Shivering with chills one moment and
burning with fever the next—that's one
of the effects of Malaria. Unless checked,
the disease will do serious harm to your
health. Malaria, a blood infection, calls
for two things. First, destroying the in-
fection in the blood. Second, building
up the blood to overcome the effects of
the disease and to fortify against further
attack.

Grove's Tasteless Chill Tonic supplies
both these effects. It contains tasteless
quinine, which kills the infection in the
blood, and iron, which enriches and
builds up the blood. Chills and fever
soon stop and you are restored to health
and comfort. For half a century, Grove's
Tasteless Chill Tonic has been sure relief
for Malaria. It is just as useful, too, as a
general tonic for old and young. Pleasant
to take and absolutely harmless. Safe to
give children. Get a bottle at any store.
Now two sizes—50c and \$1. The \$1 size
contains 2½ times as much as the 50c
size and gives you 25% more for your
money.

RESOLUTIONS ADOPTED AT BAPTIST WORLD CONGRESS, BERLIN, AUGUST 1934.

I

The German Baptist Movement

The Fifth Baptist World Congress recognizes a Divine Providence in the fact that it is meeting in Berlin in the centenary year of the German Baptist Movement. The members recall with deep gratitude that one hundred years ago in Hamburg seven persons received New Testament baptism. These covenanted with one another to form a Biblical Church, solemnly choosing and initiating J. G. Oncken as their pastor, a man evidently called and chosen by the grace of God to become the Apostle of the Baptist communion in the European Continent, and whose life and service were blessed in such rich measure that, when he died, 30,000 Baptists mourned him as a spiritual father. The members of this Congress unite in praising God for all that Christ the Lord has accomplished through the Baptist fathers J. G. Oncken, J. Kobner and G. W. Lehmann, to the honor of God and to the healing of souls. The German Baptist movement, in the first hundred years of its history has held aloft the primitive Christian principle "One Lord, One Father, One Baptism," and has gathered multitudes of adherents about this standard.

The members of the Fifth World Congress rejoice with the German Baptists that the Baptist movement has persisted in the land of the Reformation, that a flame of truth once extinguished in blood again burns clearly and that the work of the Baptists enjoys today public recognition and honor. They pray the Lord who lives and works in His church to grant their German brethren blessing and victory in the Gospel, so that the second century of their history may see such inward and outward advance in the work of the Lord as shall accord with His promise to His flock, "It is your Father's good pleasure to give you the Kingdom."

II

Religious Repression in Russia

This World Congress of Baptists representing sixty countries makes its strong protest against the increasingly severe repression of religion in Russia. We express our deep sympathy with all those who are suffering for their faith, and especially with our Baptist brethren, many of whom are in exile or in prison, and we commend them and all others who, at great cost, are standing true to their convictions, to the help of our churches, and to the blessing and deliverance of God.

III

Russia Famine

This Congress hears with deep concern of the conditions of want and starvation in Soviet Russia which have already caused millions of deaths, and are likely unless help can be given, to cost yet more millions of lives in the coming winter. It would welcome the appointment of an international non-political commission to ascer-

tain the extent of the need and to devise means of relief.

IV

Resolution on Peace

This Congress affirms its profound conviction that war is contrary to the mind of Christ.

The international misunderstandings, jealousies and rivalries which have followed the last Great War have baffled every effort to secure general disarmament. The preparation of munitions of war is a commercial interest. There is throughout the world a growing sense of insecurity because of the failure thus far to establish an effective commonwealth of nations possessing the authority and the means for redressing and preventing international injustice.

This Congress therefore urges upon all its constituent bodies, by all possible means to induce the governments of their respective countries to declare themselves ready to surrender whatever of their national sovereignty it may be necessary to surrender, in order to establish an international authority for the maintenance of the peace of the world on the basis of equity and right.

The Congress further urges upon all Christian men and women constantly to bear their personal testimony against the inhumanity and anti-Christian character of war — earnestly to promote the corporate and united action of the Christian churches in the cause of peace, — and untiringly to advocate and practice good-will toward people of all nations.

The Congress would welcome the calling if practicable of an international Conference of Christian churches to avert war and establish peace, and it would urge its constituent bodies to join in such a movement.

V

Charles Haddon Spurgeon

In the centenary year of the birth of Charles Haddon Spurgeon, the Baptist World Congress recalls with gratitude and praise the mighty preacher whose God-given powers have been exercised for the healing of the nations, and who "being dead yet speaketh." Spurgeon gloried supremely in the Cross of Christ, and turned multitudes to his Saviour. Large hearted and practical, he responded to the appeal of human need, and the Gospel he preached was illustrated by the Orphanage he founded. Moreover the message of the Cross was re-echoed through the hundreds of men trained in his college and the many churches founded by his aid. Rich as were his gifts, he was richer still in the graces of deep tenderness and a passionate love for Christ.

The Congress rejoices in the abiding energy of Spurgeon's church and his other institutions, and prays that such witness as he offered to the transforming power of the Gospel may ever be welcomed and honored among the Baptist people.

VI

Resolution on Racism

This Congress representing the world-wide, interracial fellowship of

Baptists, rejoices to know that despite all differences of race, there is in Christ an all-embracing unity, so that in Him it can be claimed with deepest truth there is "neither Greek nor Jew," circumcision nor un-circumcision, barbarian scythian, bond nor free, but Christ is all and in all."

This Congress deplores and condemns as a violation of the law of God the Heavenly Father, all racial animosity, and every form of oppression or unfair discrimination toward the Jews, toward colored people, or toward subject races in any part of the world.

This Congress urges the promotion of Christian teaching concerning respect for human personality regardless of race, and as the surest means of advancing the true brotherhood of all people, urges active propagation of the Gospel of Christ throughout the world.

VII

Church and State

The members of this Congress believe that the church is the company of the people of Christ with the Lord Himself according to His promise in the midst of them, and that He by His Spirit guides them into all Truth and makes plain to them the Will of God for them.

They hold that any interference with the freedom of the church is an intrusion between God and His people and that to limit the liberty of the church is to hinder the working out of God's purpose of redemption for mankind through His people.

They therefore deny the right of the State to interfere in matters of religion, and equally the right of any church to enter into such relations with the State as may compromise its witness or limit its freedom to follow the will of Christ as revealed to its members, and they believe that any system of State establishment of religion tends rather to the secularizing of the church than to the spiritualizing of the State.

The church is God's appointed instrument for the redemption of the world and any infringement of its freedom limits its powers to accomplish this task.

The members of this Congress claim for all religious bodies full liberty in matters of faith and worship and the unrestricted right to preach and to teach the Truth as it is revealed to them.

They further declare their conviction that the above principles tend to promote the true welfare alike of the Church and of the State.

—BR—

REVIVAL MEETINGS

J. R. G. Hewlett, Pastor

—O—

1. Pope church first Sunday in June and week following. Pastor assisted by Rev. Madison Flowers with Rev. J. Edwin Hewlett in

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

charge of music. Good preaching and good singing. Two for baptism.

2. Scobey church third Sunday in July and week following. Pastor assisted by Rev. J. H. Hooks. Splendid preaching. Five for baptism.

3. Corinth church fourth Sunday in July and week following. Pastor did the preaching. Fine congregation and good interest by the church. One for baptism.

4. Mt. Pisgah and Enid jointly. Conducted by the pastor. Good interest with splendid congregations. Fifth Sunday in July and week following. Five for baptism.

5. Friendship church first Sunday in August and week following. Pastor assisted by Rev. J. Edwin Hewlett who rendered excellent service. Two by letter and eight for baptism.

6. Ascalmore church second Sunday in August and week following. Pastor assisted by Rev. Morris Metts who did very fine preaching. Four by letter and 12 baptisms.

7. Wayside church third Sunday in August and week following. Pastor assisted by Rev. J. Edwin Hewlett. Five by letter and five by baptism.

8. Paul church fourth Sunday in August and week following. Pastor assisted by Rev. J. Edwin Hewlett who is a very fine worker with the young people. One by letter and 12 for baptism.

Total additions in these churches during the summer as follows: by letter, 14; and by baptism, 50.

—BR—

ARP, TEXAS

We have just closed one of the grandest revivals ever known to East Texas, with Evangelist B. R. Lakin of West Virginia, preaching, and Ray A. Walker of Gulfport, Mississippi, leading the singing. The meeting continued nearly 4 weeks and this oil town was stirred for miles around. 190 professed faith in Christ, and 178 of these were adults. The Baptist Church was doubled both in numbers and financial strength. They are asked to conduct another campaign in another oil town during the month of November. They will be at Menard, Texas, during September and with the Jefferson St. Baptist Church of Roanoke, Va., during October. These men are knighted for a great work and blessed will be the community that invites them their way.

T. M. Dean, Pastor,
Central Baptist Church.

**Take 6 Inches
Off Hips and Bust**

The SAFE Way to Reduce

"For 3 months I've used Kruschen Salts—I've lost 45 lbs.—taken 6 inches off bust—3 bottles gave me splendid results." Mrs. Carl Wilson.

A half teaspoonful of Kruschen in a glass of hot water every morning is the secret how overweight folks can reduce SAFELY and at the same time gain physical attractiveness. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

Truly, Christ will piest day t ever withn of days, th their long prayers are a fe it will mea

1. Chris his own s enjoyment their labor coming the raised and will be ch put on im ible will p material v spiritual " says in 1 shew you all sleep, b ed, in a m of an eye, the trump dead shall and we sh corruptible tion, and t immortality they come of death a bloom of p brows and their long bors and p empty tom feated ene thy victory unto God tory thro Christ." N calls the r saints, "Th bles us to eternal ho ness and t grave with the resurre der Jesus to cheer an ing discipl be trouble lieve also house are were not s I go to p And if I for you, I ceive you I am, there

2. The s will mean ation of ev fect liken glorified S ous dead v grave and the battle from wher and their and made body. John we the son yet appear we know pear, we s shall see h "For our c from wher Saviour, t Who shall that it ma

WHAT THE SECOND COMING OF CHRIST MEANS TO THE CHRISTIAN

Truly, the second coming of Christ will be the brightest, happiest day the children of God have ever witnessed. It will be a day of days, the golden morning when their long cherished hopes and prayers are fully realized. Here are a few of the many things it will mean.

1. Christ's return means that his own shall enter into the full enjoyment and the full fruition of their labors and prayers. At His coming the righteous dead will be raised and the righteous living will be changed. The mortal will put on immortality, the incorruptible will put on incorruption. The material will give way to the spiritual "at the last trump." Paul says in 1 Cor. 15:51-53, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The saints of God as they come out of the prison-house of death at that glad day with the bloom of perpetual youth upon their brows and in the full fruition of their long cherished hopes and labors and prayers will look into the empty tomb and ask of their defeated enemy, "O grave, where is thy victory," and sing, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." No wonder the Apostle calls the return of Christ for his saints, "The blessed hope." It enables us to see beyond death the eternal home. It dispels the darkness and the gloom and gilds the grave with the light and glory of the resurrection morning. No wonder Jesus used this "blessed hope" to cheer and enhearten his sorrowing disciples, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

2. The second coming of Christ will mean the complete transformation of every believer into the perfect likeness and image of our glorified Saviour. All the righteous dead will be raised from their grave and from the sea and from the battle fields of the world and from wherever they chance to be and their bodies will be fashioned and made like unto His Glorious body. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Paul says, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto

his glorious body, according to the working whereby he is able even to subdue all things unto himself." Please note, dear reader, that the Apostle says Christ will change our vile body and make it like unto His glorious body when he comes. Again speaking of this glad day when this great change shall be realized he said: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

3. The Second Coming of Christ means the glad, happy reunion of the whole family of God. Death is an enemy. It has severed the dearest ties this world has ever known. There is hardly a home but has been entered by it and robbed of some loved one. There is scarcely a man or woman anywhere but who looks through blinding tears to some lonely cemetery where there is a little mound of earth where lies the earthly tabernacle of some precious one. The one question which rises involuntarily in the hearts of all the sorrowing and bereaved is, shall we see and know that dear one again? The Second Coming of Christ is God's glad answer to this important question. Paul says in 1 Thessalonians 4:13-18, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: then so shall we ever be with the Lord. Wherefore comfort one another with these words." According to this passage, we shall, at the second coming of Christ, greet once more our dear ones who have been torn from our sides and not only greet them but know them. Friends long parted by death will be reunited in a glorious and unbroken fellowship. Precious babies, who have been snatched away by the enemy death, will be restored to the arms and affections of their

mothers. O, what a glad day of reunion and fellowship this will be! No wonder the Apostle admonished the Thessalonian Christians to "comfort one another with these words."

4. The Second Coming means in the fourth place that the righteous living will be raptured out of the world without tasting death. It is inspiring and interesting to the nth degree to know that there will be one generation that will not know the pains of physical death. The righteous who have the good fortune to be living when Jesus comes back to earth will never die. This is what the Apostle meant when he said in 1 Corinthians 15:51-52, "Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Death is always sad and all of us would gladly escape it if we could. As God's people we are prepared for death and yet there is not a one

of us but that would welcome news that we would not have to die. There is more or less of a dread in the heart of every Christian, not dread of meeting God, for that will be a joy, not dread of entering into the Father's presence and upon the Father's blessings in that bright world of joy and boundless happiness but dread of the thoughts of being torn away from dear ones in this world. Then how happy and how blessed the thought that those who are alive when Jesus returns will never taste death but will be changed in a moment "in the twinkling of an eye at the sound of the last trump" and will go to meet the dear Saviour in the air. The writer has a very deep conviction that millions now living will be yet on the earth when Jesus comes and will not have to drink of the bitter dregs of the awful cup of physical death but will, at the glorious call of the returning Lord, be translated and caught away with the Lord to rejoin the dear ones whom they have loved and lost for

(Continued on page 15)

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A photograph of Dr. I. J. Van Ness standing before the large (5x7 ft.) replica of *Songs of Faith* which created such great interest on display at the Fort Worth Convention of Southern Baptists, May, 1934.

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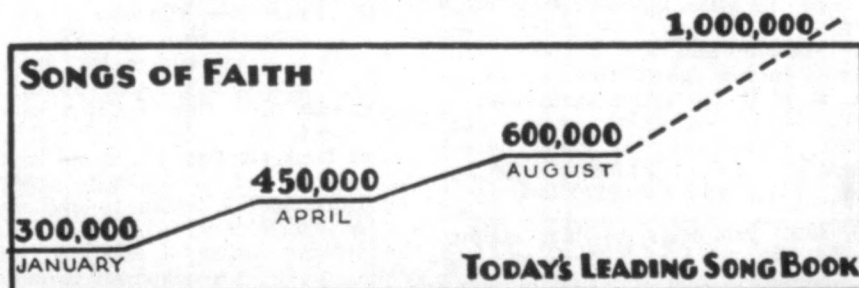
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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Southwest of our children's home here rises Cheyenne Mountains, to an altitude of 9,500 feet. A few days ago, three of us made an afternoon visit to Seven Falls, in the South Cheyenne Canyon about a mile and a half from here. Having paid our toll at the toll gate on the mountainside and passed through the gate, we began the winding ascent to the Falls. On one side of the wide gravel road were the granite walls of the mountain, on the other the rock-bound waters of the canyon, turning, twisting, crinkling, sparkling, hastening to the lower level of Colorado Springs. Our car experienced no difficulty as we went up, except in going slowly enough between the numberless turns and changes of direction. Half way up, one of the frequent signs along the way called our attention to an "Old Indian Trail," and looking up perhaps forty feet on the right side we saw a slight ledge looking almost as small as a line running along the side of the mountain. Here in years past, the Indians with their keen eyes and sure moccasined feet had followed a path impossible to the white settlers and unseen by them. As we reached Seven Falls, we saw getting out of a big automobile an Indian family. I think the man of the family wore ordinary men's clothes, and the young girls were dressed in light-colored party dresses, but the two older women wore around them the most beautiful striped blankets I ever saw. The stripes, four to six inches wide, were in purple and red and other colors probably, and they were evidently the pride of the ladies' hearts. Afterwards we saw them all pressed close up to the counter of the curio shop, deeply interested in the beads and trinkets displayed there. But I must tell you something about the Seven Falls themselves. Beyond the curio shop, the road widened into an open space and across this we saw two or three of the seven falls falling down the naked rock of the mountain. On the pictures of the falls, you can see all seven of them. I don't know how they make these, but in reality, one can at no place see all of them. So beside the falling water is built a long flight of stairs, I think 287 steps, always climbing right beside the falls, with railings to hold on and if you climb these, you will see all the falls—if you don't fall down as your head gets lighter. Many people were going up, a fat and smiling lady, a round-faced old gentleman of 71 (we heard his age) that we saw return as well off apparently as when he went up, two daughters and their stout white haired mother, and three wearing shirts and breeches, a young girl leading a tiny dog about eight inches long and two inches wide. But I did not choose to climb, and shortly afterwards we began our descent. Just outside the gate, we saw some men sitting on the low rock wall beside the stream and one of them observed to his friend that he could see as well from the train everything that was worth seeing out here. But certainly he could never have seen Seven Falls, but if he had, what eyes he had!

I sent yesterday to Mr. Miller my check for six dollars and to Dr. Hamilton one for five dollars. Not so much as usual. Aren't times pretty good in Mississippi?

With love,

Mrs. Lipsey.

Bible Story No. 12: Sept. 20.
The Destruction of Sodom: Gen. 19:1-3, 12-29.

The two angels, who were called men in our last lesson, being in the form of men, went on to Sodom, getting there in the evening. Lot was sitting in the gate, this being in those times the place when business was carried on. Lot greeted them with eastern courtesy, bowing down before them and inviting them to come to his house to spend the night; after much urging they accepted. A mob came to Lot's door demanding that he give up these two strangers to them, but the angels smote the mob with blindness, so that they were not able to do anything in their wickedness against them or Lot. Then they asked Lot to get his family together and leave the city, for it was about to be destroyed. But he went to see his sons-in-law and told them to get away from the wicked city. They thought Lot was making fun of them, and would not bring their wives out. But the angels said hastily to Lot that he must take out his wife and his two daughters that were with him, before they were burned with the city; when he still delayed, they seized his hand and his wife's hand, and the two girls' hands, and brought them forth out of the city, in God's mercy. The angels wanted them to go as fast as they could, to escape to the mountain, without looking back, but Lot begged that they might stop in a small town nearby. So Lot called the town Zoar, which means Little.

As soon as Lot had went into the town, the Lord rained down upon Sodom and Gomorrah brimstone and fire, and destroyed these cities and all the country round, all the people who lived there, and all that grew from the ground. Lot's wife disobeyed God's command, and looked back, doubtless in unwillingness to leave, and lost her life, being turned into a great pillar of salt. Abraham, who had begged God to spare Lot's life, got up early in the morning, and looked across the country, and saw that the smoke of the land looked like the smoke of a furnace.

Questions For You To Answer

1. How did Lot greet the strangers?
2. How many daughters did Lot have? Gen. 19:14, 15.
3. Was Lot anxious to leave the city? Gen. 19:16.
4. What cities were destroyed? How?
5. Why was Lot spared? Gen. 19:29.

Sept. 4, 1934.

My dear Mrs. Lipsey:

We were so glad to have your note and check for \$6.00 and to know that you were in Colorado Springs. We hope you are enjoying yourself.

Thanking you for the money.

With love,
Mrs. Miller.

Letter From Bro. Cormier's Friend My Conversion

I was a great sinner lost in ignorance and didn't know anything about the Bible. One day a missionary came into the neighborhood where I am staying, his name is W. M. Salassi, and he began to preach the Bible and I began to see myself a lost man without God. Now, the trouble began—I always was afraid of the preacher, so I had a habit of going away as far as I could from the preacher while he was preaching. One night as the preacher was preaching in a home I was sitting behind the stove in the kitchen and I kept my face be-

hind the stove pipe while the missionary preached from the tenth chapter of John. I saw that Jesus was the door and I was going another way. When the missionary asked who would take Christ as his Saviour, I could hear Jesus calling me, and I forgot that I was afraid of the preacher and went right in front of the people and told them that Jesus had saved me that night. Now, this happened twelve years ago and I have been trying to teach Sunday school lessons since nine years, and now I am old, gray-headed, but these last twelve years of my life are the happiest years of my life, and it looks to me that I was converted just a few days ago, and I fear nothing and I am happy as I work for Jesus.

I am so glad to know Jesus and I always give thanks to God for sending that missionary to tell us about Jesus.

—o—
Taylor, Miss.

Sept. 3, 1934.

Dear Mrs. Lipsey:

Sorry I haven't sent in my Jeanie Lipsey Club No. 9 dues for the last two months, but here I am with \$1.00, dues for September. Hope I can continue to send them for the rest of the year. Seems hard for me to get the dues now. Don't you think we Christians are up against a hard problem. We believe Christian people should set apart a day of prayer all over the U. S. A. like President Wilson did during the World War.

Hoping you great success in life. I am still crippled and my health is not good.

With best wishes to the Baptist Record and your family.

Yours,
Mrs. M. G. Austin.

Dear Mrs. Lipsey:

Your check for \$5.00 from the Children's Circle of the Baptist Record for Brother Theodore Cormier received today, and I am hastening to express gratitude on my part as well as that of this fine young man to whom the young people are giving aid.

It seems that we are going to have a much larger school this year. At this date there are fourteen more who have been approved than there were at the same date last year, and there are a number of other applications in hand which are being considered.

Trusting that you and Dr. Lipsey had a pleasant vacation in Colorado, and with every good wish for you both and for all dear to you, I am

Yours sincerely,
W. W. Hamilton.

SPURGEON'S FAME AND AFTER-FAME

A Study in His Permanent Influence

By Rev. A. Cunningham-Burley
(Putney Central Baptist Church)

1. Centenary Reflections

In referring to Charles Haddon Spurgeon, it is well to remember that he remains all the time, greater than anything that has been written about him. His place in the religious life of the English-speaking people is not shrinking but growing wider and deeper. Every year makes us feel more keenly his strength of character, his intense humanity, and his power to touch the hearts and to sway the wills

of men. That there will soon be a Spurgeon revival is by many regarded as a certainty, for we are coming to see that Spurgeon was England's greatest contribution to the spread of the Gospel during the last century.

The lapse of years has left among us only an elderly minority of those who can remember him, but from their recollections (carefully gathered and filed) it is still possible to gain vivid impressions of the pulpit style and personal appearance of the great preacher. The preacher's instinct was strong in him, which is hardly surprising when one remembers his ancestry. He began his career as a public speaker when he was only sixteen years of age. Yet when he became pastor of the Waterbeach Baptist Church, his oratorical powers had developed in an amazing degree. In that obscure place, during the years 1851-1853, Spurgeon was a notoriety. Unfortunately we have no portrait of that famous first pulpit of his. It seems to have been of the "wooden-petticoat" order, just large enough to hold its youthful occupant, and no more.

Waterbeach

By his preaching, Spurgeon created a tremendous sensation in that barn-like chapel. One has only to refer to the sermons of that period to realize the impassioned nature of his appeals to the unconverted. They made a profound impression, and produced startling results. Famed for its licentious behaviour and loose delights, the village soon changed, as if by a divine visitation, and instead of the whimpering oaths of half-drunken men in the streets, the voice of praise was heard in the homes of the people from one end of the place to the other. It must have been a truly wonderful sight to have beheld that homely looking youth, with the round face and long black hair, ascend the tiny pulpit and preach the Gospel until some of the biggest vagabonds of the village wept tears of penitence, and those who had been the curse of the neighborhood became its blessing.

Such was Spurgeon in the Waterbeach days of his apprenticeship: a pulpit notoriety, preaching three times on Sunday and five times during the week on an inclusive salary of forty-five pounds a year! His people had the penetration to see that a preaching genius had arisen whose local popularity was a prophecy of the fame that awaited him in London. And they were not far wrong, for in the year 1853 the echoes of his preaching had reached New Park Street Chapel, Southwark, and the vacant pastorate was offered to him. He promptly accepted the call, and within 2 years the experience of the country was repeated in the town. People flocked to hear him. Crowds

(Continued on page 13)

666

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Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

The last County Association held with the 7th meeting. This was a proved to be who wished work.

The meeting promptly at Denton led the day, this inspiration s ly rendered.

Edward I devotion ser chapter of M

The Junior under the d McCullar wa since the o sociation. T testants wer winners were bany, Mary Albany and Ingomar.

At 11:00 Hall in his o to a very of his best was "Halfw his scriptura gation rever led by Mr. C o'clock the missed for lu

Immediately a demonstrat of officers given by the Albany. Follow or speaking being, "How Good Citizen were Ira Ha ine Floyd, Wallis, Blue won first pla offered to th test.

Next came stration progr ion from Ing "Christ Must Witnessing."

Glenfield b ceived the at following Un at Glenfield:

Blue Sprin Ingomar 50; 10; Neely's C 29, making a

The contest Drill were A mar; Cubell Ulma Edward Everett McPh Auston Shettl this contest, ed to winner.

The next r with Myrtle in Se Sunday in Se noon. Let's m more member

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

UNION COUNTY BTU MEETING

The last meeting of the Union County Associational B. T. U. was held with the Glenfield church for the 7th meeting of the Association. This was an all day service and proved to be valuable to all workers who wished to grow in B. T. U. work.

The meeting was called to order promptly at 10:00 o'clock. Leon Denton led the singing throughout the day, this service alone was an inspiration since it was so efficiently rendered.

Edward Daniel had charge of devotion service, reading the 25th chapter of Matthew.

The Junior Memory work drill under the direction of Mrs. A. G. McCullar was the best drill given since the organization of the association. Three of the four contestants were 100 per cent. The winners were Cubele Carr, New Albany, Mary Frank Williams, New Albany and Mary Louise Mounce, Ingomar.

At 11:00 o'clock Bro. Houston Hall in his own good way delivered to a very attentive audience one of his best sermons. His subjects was "Halfway-House." Following his scriptural reading the congregation reverently bowed in prayer led by Mr. Charles Collins. At 12:00 o'clock the congregation was dismissed for lunch by Bro. E. S. Hall.

Immediately after the lunch hour a demonstration business meeting of officers for Intermediates was given by the Intermediates of New Albany. Following this was a Senior speaking contest. The subject being, "How B. Y. P. U. Trains for Good Citizenship." The contestants were Ira Hamblin, Ingomar; Pauline Floyd, Ingomar, and Lamar Wallis, Blue Springs. Lamar Wallis won first place receiving the prize offered to the winner of this contest.

Next came a wonderful demonstration program by the Senior Union from Ingomar. The subject was "Christ Must Reign in Our Daily Witnessing."

Glenfield being 100 per cent received the attendance banner. The following Unions were represented at Glenfield:

Blue Springs 7; Glenfield 24; Ingomar 50; Myrtle 28; Macedonia 10; Neely's Chapel 6; New Albany 29, making a total of 154 present.

The contestants for the Sword Drill were Austin Shettles, Ingomar; Cubelle Clayton, Ingomar; Uma Edwards, New Albany, and Everett McPherson, New Albany; Austin Shettles won first place in this contest, receiving prize offered to winner.

The next meeting place will be with Myrtle B. Y. P. U., the fifth Sunday in September in the afternoon. Let's make an effort to have more members present on this date

and we hope the New Harmony and Liberty B. Y. P. U.'s will be represented at this meeting.

Erin Nowlin, Secty.

GAMES TO PLAY

What are we going to play? That's the question so often asked when we, as a social committee get together to plan for the next social. Miss Hazel Rhodes is making it easy for the social committee to decide this question for she has compiled sixteen complete socials and in addition to these nearly a hundred and fifty games and stunts of all kinds. These are neatly arranged on cards, indexed and in a card filing case and sells to you postpaid for \$1.75. Why not have the union buy a set to be used for the next few years in helping with the social committee's work? Here is a list of what is contained in the set: Ice breakers, 14; Rhythmic games, 8; Children games, 17; Stunts and Tricks, 18; Pencil and paper games, 19; Quiet Indoor games, 17; Active Indoor games, 19; Outdoor games, 22; Getting Partners, 13; Organized Socials, 16. Write direct to Miss Hazel Rhodes, Taylorsville, Miss.

BOWMAR AVE., VICKSBURG

Bowmar Avenue, Vicksburg, under the fine leadership of Pastor J. L. Boyd makes progress in its Baptist Training Union. Mr. G. A. Wilkerson is the interested and efficient director promoting for good unions, the B. A. U. with P. S. Doherty as president; the Senior B. Y. P. U. with Mrs. J. T. Strickland as counselor; the Intermediate B. Y. P. U. with Mr. J. W. Goodell as leader; and the Junior B. Y. P. U. with Mrs. C. C. Dana as leader. All unions are doing excellent work having come through the summer slump with increased interest in all departments.

FIFTH AVE., HATTIESBURG, REORGANIZES BAPTIST ADULT UNION

The Fifth Avenue Hattiesburg church has reorganized their Baptist Adult Union. Mr. G. C. Harrod was elected to the office of president and Mrs. R. W. Fox was elected as Corresponding Secretary. We are glad to welcome this B. A. U. into the state federation and feel that they, like many other B. A. U.'s, will prove a great blessing to the entire church, strengthening all other unions.

MISS FAY QUARLES SERVES AS VOLUNTEER WORKER

Miss Faye Quarles of Hattiesburg is busy helping the B. Y. P. U.'s near Hattiesburg in Study Course work. Recently she helped in the Training School at Providence church where 31 awards were given to Juniors, Intermediates and

Seniors who completed satisfactorily the course offered their department. This week she is with the West Salem church in Greene County. She has served several other churches during the year, and will be glad to help any church within easy reach of Hattiesburg. Her service is a volunteer one, serving because she loves the Lord and his people.

SPURGEON'S FAME AND AFTER-FAME

(Continued from page 12)

stood patiently outside the doors and windows, in the hope of overhearing his fervent oratory. The Park Street portraits reveal the fact that the young preacher displayed the audacity of conscious power. He gave the unmistakable impression that it was as easy for him to preach as for a nightingale to pour forth its song, and that it gave him as much pleasure to hear his own voice as it gave a linnet to hear its own note.

Metropolitan Expansion

The Southwark Chapel had to be enlarged. Meanwhile he preached at Exeter Hall for several months. When he returned to New Park Street, the congregation which followed him found the altered structure to be as much too small as the old one had been. Other arrangements had to be made. The Surrey Gardens Music Hall at Waiworth was available for Sunday services. It was engaged, and occupied by Mr. Spurgeon and his congregation during the years 1856 and 1859. The pamphleteers of the day called out "Who is this Spurgeon?" "Why so popular?" "Ought the Rev. C. H. Spurgeon to preach in a Music Hall?" All this, and much else, tended to stir up popular excitement and to screw up public expectation to the topmost peg. A sudden check, however, was given to all this feverish curiosity. A terrible accident occurred through a panic caused by a false alarm of fire. This made it clear that a special building must be erected as a permanent home for Spurgeon's church and congregation.

Hence, the great structure known as the Metropolitan Tabernacle was built at Newington. It was completed in the year 1861. In this place Spurgeon reached his zenith; and he justly took his place among the princes of the Christian Church, and a central place it was. Yet it must be remembered that all Spurgeon's success was achieved in the face of many discouraging difficulties. The district in which he labored for so many years was one of the most depressing in all London. There is something about its low-lying expanses that seems to challenge the Gospel message with a fierce and stubborn refusal. Dr. Horton, while admitting that Mr. Spurgeon was a unique preacher, has nevertheless confessed that South London, where Spurgeon worked all his life, is still sunk in indifference; Christianity is not even in possession there. Yet it is not too much to say that Spurgeon's Tabernacle stood for the spiritual awakening and moral up-

lifting of a district, which before his day had been considered almost hopeless.

The Secret of Spurgeon's Ministry

And what was the main element in Spurgeon's tireless witness? Simply that he knew how to direct those who waited on his ministry. He could tell them how to trust in Christ and to rejoice in God; how to pray without ceasing and to persevere without fainting. Many of his hearers had missed all the prizes of life; but every sermon that Spurgeon delivered was like a finger-post out on the moors, standing just where bewildered travellers were in danger of taking the wrong turning. Hence those who sat under that mighty ministry were the first to confess that the man in the pulpit seemed to know all about them and their secret misgivings.

Spurgeon's compassionate directions dominated his hearers in spite of prepared opinions and foolish prejudices, and left them face to face with God. Every man had his tale told at the Metropolitan Tabernacle. Spurgeon, with strong and brotherly hand could uphold many a staggering soul in the midnight of uncertainty and unbelief; he could talk with the young convert, discouraged with the uprisings of indwelling sin, and could hold back from despondency and despair's last journey, those who had completely lost their way. To him, all was clear, positive, reliable, available. With uplifted hand, he implored his hearers never to think that they prospered unless their souls prospered; never to believe that they were rich unless they were rich toward God; never to imagine that they were wise unless they were wise unto salvation.

A Jaundiced Opinion

There is a very prevalent notion that if Spurgeon were among us today, this kind of thing would not happen. When Spurgeon died, on January 31, 1892, the Pall Mall Gazette made the following observations: "We predict a diminishing fame for Mr. Spurgeon. The fame which he now enjoys will not wax but wane in the long years to come. Posterity will not praise our favorite because it will not know him. Therefore because he will be so little remembered tomorrow we will praise him the louder today."

Time has corrected this jaundiced opinion. Much homage and many honors were undoubtedly paid to Mr. Spurgeon when he passed from us. Intervening years may have corrected any over-payment of grateful eulogy; but it may be safely maintained that the passing of time has increased rather than diminished his reputation. The reason is not far to seek. Henry Ward Beecher tells us that the great men, who, having lived and died, now live again through their undying

(Continued on page 16)

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RELIGION AND THE FEDERAL CONGRESS

By Rufus W. Weaver, D.D., LL.D.
First Baptist Church,
Washington, D. C.
Sunday Morning, January 18, 1934

Romans 13:4, 6. "He is a minister of God to them for good"; "He is a minister of God, an avenger for wrath to him that doeth evil."

The word, which is the text is translated minister, is diakonos, from which we derive the English word "deacon." It occurs thirty times in the New Testament; sixteen times the reference is to Christian ministers and four, to deacons in the church. Jesus uses the word to describe the one who is greatest in the Kingdom of Heaven. In its verbal form, it appears in the familiar words of the Master, "The Son of Man came not to be ministered unto but to minister" and "I am among you as he that ministereth." The word involves free, voluntary and active service.

The letter to the Romans is written about the year 58 A. D. Paul is residing in Corinth. Gallio, who is indifferent to all religions and to all religious discussions, is the Governor of Corinth; Felix, the grafter, is the Governor of Palestine; Nero, under whose orders a few years later Paul will be put to death, is the Emperor, possessing autocratic powers over the Roman Empire. He governs a vast territory, extending from the Pillars of Hercules to the Parthian mountains, from the Rhine and the Danube to the great Desert of Sahara. Greeks and barbarians, Jews and Gentiles are blended under one government and ruled by Roman officials. Greek culture is appreciated and promoted everywhere. The Greek language has become the speech of all cultivated people throughout the Empire. Highways stretch to the most distant bounds of the vast territory under Roman rule. The pirates have been driven from the Mediterranean. Toleration is extended to all religions. Men are taught everywhere to respect and obey Roman law.

Paul, writing in 58 A. D., declares the officials who represent the Roman Government to be the ministers of God. All who hold authority, who enforce law, inflict justice, maintain public peace and promote the moral welfare of men, are the ministers of God. They are the trustees of divine power; but the danger that ever besets them is that they may use their power for unholy ends.

Since the writing of this letter to the Romans, 1876 years have passed. Human society undergoes changes. Feudalism supplants Roman imperialism. The young nations of medieval Europe enter upon a period of commercial expansion. A new world is discovered in 1492. The power of the Roman Catholic Church is broken. In northern Europe and in Great Britain, the Church and the State are united. The age of capitalism begins. Scientific discovery enables man to harness the forces of nature. Men begin to dream of a greater hu-

man freedom. Profound thinkers seek a rational basis for government, in which its citizens shall be protected in the enjoyment of all personal liberties. Oppressed religious minorities cry out for freedom.

In the autumn of 1774, the patriots of Colonial America meet in Philadelphia to make their plans. On the second day of the meeting of the Continental Congress, Samuel Adams proposes that the session be opened with prayer. This marks the beginning of the union of religion and American governmental institutions.

There were some who questioned the propriety of having a minister to participate in any service that seemed to involve communal worship. But these patriotic statesmen, gathered from the several colonies of America, felt the need of divine guidance. It was Rev. Mr. Dushe, an Episcopal minister, who that morning offered an extemporaneous prayer, in which he plead most earnestly for the divine blessing upon their perilous enterprise. The body was deeply moved. John Adams wrote that "floods of tears ran down the cheeks of pacific Quakers." From that day forward, the sessions of the Continental Congress were opened with prayer. Three years later realizing the value of Holy Scriptures, the Continental Congress purchases 20,000 Bibles for distribution. When the Revolution closed, a thanksgiving service was held in Newburgh, New York, preceding the disbanding of the soldiers under George Washington. John Gano, a Baptist chaplain, the first pastor of the First Baptist Church in New York City, offered the prayer of thanksgiving for the national deliverance.

The leaders of the American Revolution were men of liberal mind. Many of them were not even professing Christians. Thomas Jefferson and Benjamin Franklin were illustrations. However, it was to the latter that we trace the present official recognition of the Christian religion in the election of the chaplains for the Congress. When the Federal Constitutional Convention opened its session, June 28, 1787, in Philadelphia, Benjamin Franklin arose and said "Mr. President: In the beginning of the contest with Great Britain, when we were sensible of danger, we had prayer in this room for divine protection. Our prayers were heard and answered. I have lived long, Sir, a long time, and the longer I live the more convincing proofs I see of the truth that God governs in the affairs of men. I, therefore, beg leave, to move that henceforth prayers, imploring the assistance of Heaven and blessings upon our deliberations, be held in this assembly every morning." The motion was carried. The prayers were offered, and when the American Constitution was adopted, the custom of opening each legislative session with prayer was continued in both the Senate and the House.

Thus for 145 years petitions for divine wisdom, for heavenly grace, for national prosperity, grounded upon that righteousness which exalteth a nation, have ascended on

every legislative day to the God who rules in the affairs of men. In the present congress, the lawmakers of our nation begin their labors as their predecessors have always done, by acknowledging the sovereignty of God.

The first amendment to the Federal Constitution separated Church and State, but it has not deprived those who make its laws from humbly imploring the guidance of God, to the end that the laws which they frame shall be in harmony with the divine will.

From time to time, the question has been raised as to whether there shall be any religion, any form of worship at all, in the Federal Congress. When, in 1854, the Baptists of Tennessee petitioned the Congress to repeal all laws relating to the employment of chaplains in the Congress, in the army and in the navy, Senator Meacham, Chairman of the Committee to whom the memorial was referred, reported upon it unfavorably. He said, "In this age there can be no substitute for Christianity; that in its general principles it is the great conservative element on which we must rely for the purity and the permanence of free institutions. This was the religion of the founders of the Republic and they expected it to remain the religion of their descendants. There is a great and prevalent error on this subject in the opinion that those who organized this government did not legislate on religion. They did legislate on it, by making it free to all, 'to the Jew and the Greek, to the learned and to the unlearned.' By making a thing free is as truly a part of legislation as confining it by limitations. What government has made free, it is bound to keep free."

The same session of the Congress, the 33rd, spent considerable time upon the subject: "The Duties and the Derelictions of Ministers of the Gospel." Three thousand Northern ministers had memorialized the Congress against repeal of the Missouri Compromise, accompanied by a remonstrance against the pending Kansas-Nebraska bill. These ministers favored the abolition of slavery. They opposed its extension over the territory of any newly formed state. They were assailed by Butler, Douglas, Hibbard, Mason and McDonald and were defended by Everett, Seward, Sumner and Webster. One Senator said, "Of all others, these ministers are the most encroaching and, as a body, the most arrogant class of men."

This historic episode, significant in its presaging of the Civil War, furnished the setting for the consideration of the subject, "Religion in the Congress." Before doing so permit me to say that these men who are honored by membership in the House or in the Senate, need religion to the same degree that the Christian pastors need religion: They also are the ministers of God. No men are driven harder, bear

heavier burdens or suffer more from inconsiderate and unjust criticism than the members of Congress. In the language of Scripture: "They are beset behind and before." The trend of present political thinking rests upon the false assumption that either the President or the members of Congress can not only solve any and every problem in the social, moral and economic life of the nation, but also that they are able to solve every problem that any individual citizen faces. It is no wonder that many of them use Sunday to catch up with their work or relax in the privacy of their homes. However, many a man's religious zeal has lessened and an excellent habit of regular church attendance has been broken by his coming to Washington. This is not only "the City of Magnificent Distances." It is also "the City of Unsurpassable Backslidings." Occasionally a minister gets elected to Congress, and almost invariably he falls from grace. Only the most hardy Christian plants bloom in the frosty Washington climate.

There is some historic proof, however, that a century ago conditions were better. The chaplains of Congress, in that period, not only opened the daily sessions with prayer, but they visited members when they were reported ill, held the funeral services when they died and also preached every Sunday morning in the Capitol and every Sunday afternoon in the Treasury. Rev. Wm. Parkinson, who assisted in the founding of this church, served as Chaplain for three successive sessions during Mr. Jefferson's administration. He wrote, "The members of Congress attend abundantly better than expected; I have moreover the pleasure of stating that the President has missed but one of my meetings at the Capitol." O. C. Comstock, received into this church by baptism while a member of Congress, later served as Chaplain of the House. Obediah B. Brown, pastor of this church 43 years, served often as chaplain of both House and Senate. He confessed at the close of his ministerial career that he would have been a better preacher, if he had kept out of politics altogether. Other Baptist Chaplains were Dr. Burgess Allison, Dr. Wm. Staughton, Dr. Stephen Cone, and recently Dr. J. J. Muir. Most of the chaplains have been Episcopalians, no one more loved than Dr. Philips, now serving in the Senate. The Methodists have never been more worthily represented than by the present House Chaplain, Dr. Shera Montgomery.

Two views upon "Religion in the Congress" were stoutly maintained

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in 1854: One, that the ministers, as the moral leaders of the nation and as the interpreters of Christian principles as applied to our social order, had the right to tell, and only fulfilled their duty in telling through a memorial, what the Congress should do; the other view, expressed by the Primitive Baptists of Tennessee, set forth the conviction that organized religion and constitutional government were separated so widely that no branch of the government could participate in any religious service. Neither view, in my judgment, can be maintained. I believe in the separation of Church and State, on the ground that the territorial sovereignty of each, when clearly defined, makes it possible for every citizen "to render unto Caesar the things that are Caesar's, and unto God, the things that are God's." We live under a democratic government, strengthened by a system of checks and balances. The Congress, the legislative branch, makes the laws; the executive branch, the chief magistrate being the President administers the laws; the courts, the Supreme Court having final jurisdiction, determine the constitutionality of the laws enacted by the Congress.

In this arrangement, the Congress is the national conscience in action, setting forth in the laws enacted that which, in the deliberate judgment of House and Senate, ought and must be done by the people of the United States for the public welfare. The declared object of these laws is to establish justice, to insure domestic tranquility, to provide for the common defense, to promote the general welfare and to secure more fully the blessings of liberty. The laws of the land represent the minimum of morality that must be maintained, even by force, in order to assure the peace and the prosperity of the people. Behind the law, for it to be enforceable, must be the moral judgment, supported by the deep conviction of the people as a whole. The national conscience is the existing public opinion upon economic, social and moral issues. The Congress fulfills its duty when it translates unto law that which the national conscience demands. The 18th Amendment expressed the national conscience when it was enacted; the repeal of that Amendment seems to express the national conscience as it now exists.

The agencies that mould the moral opinions of our people, thereby changing the national conscience, have espoused, since 1915 lower moral standards and have sought zealously to discredit the conception of God as the source of all authority. Since 1905 the sale of books upon the Bible and its teachings Evangelism, the Future Life, Fundamentalism and Modernism have steadily decreased; books upon Religion and Science, Christianity and Social Problems, the Philosophical Grounds for believing or disbelieving in God have increased. Leading intellectual magazines, like *The Atlantic*, carry more articles unfavorable than favorable to Evangelical Christianity. Women

are not so interested in religion as twenty years ago. In magazines that cater to women, the percentage of articles that favor Christianity have dropped from 78 per cent in 1905 to 33 per cent in 1930. A leading scholar, after surveying trends in the current literature, 8—RECORD ———— says "It seems that Christianity, both in its newer and older forms will occupy a smaller and smaller place in the intellectual lives of the more highly educated sections of the American people." Congress has the right to say to organized Christianity, "Raise the standards of the national conscience and we will enact the laws that that conscience demands; but not until then."

Christianity is being driven back along all fronts! Less time, less interest, less money, less genuine devotion is being given to the defense of our evangelical faith by the people of America than two decades ago. I heard Senator Cope land say that crime costs this country annually \$13,900,000,000, or one-fourth of our annual national income. What does our Evangelical religion, including church expense and church building annually cost? Just three and one-third per cent of the cost of crime, less than two per cent of the cost of crime and government combined. Here is the real cause of depression and of all our ills. In practically all non-English speaking lands the idealism of youth is being exploited in the interest of movements antagonistic to religion. Democracy is giving way to distatorship. Modern society faces a crisis, and the outcome we cannot now forecast.

Christianity needs the support of every professing follower of Jesus Christ, in governmental and in private life. We are not discouraged. God reigns. He is sifting the Western World. And in this thrilling hour let us, whatever our station in life, Senator, Governor or government clerk; capitalist, laborer or humble minister of the Gospel highly resolve that the religion that gives to man the highest ideals ever declared and the most difficult, the most glorious task ever proposed, shall not perish from the earth, and that to its perpetuation, we dedicate our lives, our fortunes and all the days that lie ahead. Let us all in the truest sense be ministers of God.

—(Printed by permission of the author.)

BAPTIST WORLD CONGRESS AND THE GERMAN BAPTISTS

In addition to the resolutions on public questions already issued to the press, the following declaration was at the concluding session submitted on behalf of the Committee by Dr. Clifton D. Gray and unanimously adopted by the Congress:

"First of all we wish to record our sincere appreciation of all that our German Baptist brethren have done, at no little sacrifice to themselves, to make the Fifth Baptist World Congress a complete success. They have provided one of the largest and best equipped halls

which the city of Berlin affords, and nothing contributing to our comfort and happiness has been neglected. They have given hospitality to many delegates. We cannot say too much of the courtesy and friendliness which have been extended to us by the municipality and the citizens of this great city. It is difficult in a formal resolution to express what is really in our hearts as we think of the untiring efforts of scores of persons who have worked unceasingly behind the scenes, and who have given themselves to the complex and difficult task of caring for a convention attended by thousands of delegates and visitors. The music of the choirs of our Berlin Baptist Churches has been uplifting in an unusual degree. Most effective has been the work of the press bureau as shown in the publicity given by the daily papers of Berlin and throughout the Reich. Those who have served as interpreters have done their work with great fidelity. To Dr. Simoleit, as representing the whole body of those who have so splendidly served us, we accord our grateful thanks.

"We are grateful to learn of the solemn assurance of the Reichsbischof, made to a group of some 25 or so leaders whom he had invited to confer with him, that it is not the intention to bring about a union of the free churches with the Reichskirche or to exercise any compulsion upon them."

CHARLESTON

Dr. J. B. Lawrence, Secretary of the Home Mission Board, assisted Pastor A. B. Polsgrove in a revival meeting at Charleston August 26th through September 5th.

The services were well attended throughout the series by Baptists and other orders. The Presbyterian and Methodist congregations dismissed their services in order to hear Dr. Lawrence. There were 25 additions. Seven were received by

letter and 18 were accepted as candidates for baptism. Among the number who made professions of faith were people of all age groups, ranging from juniors to adults past middle age.

The Charleston revival was characterized by a clear presentation of Bible truth by Dr. Lawrence and by a splendid spirit of cooperation on the part of church members. The season was preceded by a census of the Charleston area. A large group of workers volunteered to be used in personal evangelism. A larger number convened to be found in prayer at noon each day. A volunteer choir faithfully rendered consistent service. A Junior choir of some 40 voices added appreciably to the spirit of worship. The pastor and visiting preacher were supported by prayerful and aggressive people.

The Charleston church was also privileged to have as its guest Miss Margaret Lackey, who came primarily to spend part of her vacation with friends and to teach a book on prayer to the W. M. U. of Tallahatchie and Yalobusha Counties in preparation for the coming Week of Prayer for State Missions. This meeting was on Thursday afternoon, August 30th. On Sunday morning, Sept. 2nd, Miss Lackey brought a message to the Young People and Intermediates.

Wednesday afternoon, September 5th, Dr. Lawrence, Rev. and Mrs. Polsgrove attended the Yalobusha County Association at Pilgrim's Rest where Dr. Lawrence spoke on the work of the Home Mission Board.

(Continued from page 11)

awhile. The second coming of Christ is imminent, that is, it may happen any day. Dear reader, are you ready?—B. C. Land, in Baptist Evangel.

Teach your daughter how to guard her health



"Caroline used to ache all over. She had cramps and severe headache and backache and would stay in bed most of the day. Your Tablets helped all this."—Mrs. Frank Quinn, 914 West 19th St., Erie, Pennsylvania.

Mother... You Must Do Your Part

Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky... if she complains of new pains and aches... see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you.

"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juneau Ave., Milwaukee, Wisconsin.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Used by women for more than 60 years



Sunday School Lesson

By Hight C. Moore

Lesson 13 Third Quarter
Sept. 23, 1934

ISAIAH COUNSELS RULERS
Isaiah 31:1-9; 37:36, 37

GOLDEN TEXT—Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3.

Trust in the Lord. From the darkest dungeon of distress there is a way to happy deliverance. Here are four suggestions: (1) Avoid military peril and penalty. Could Judah trust in Egypt's strength? The mighty kingdom in the Nile valley was indeed strong in numbers and wise in war. It had the finest military equipment including horses, chariots and horsemen which were well adapted to fighting on level land. Was Judah tempted to look to Egypt for help against the great rival empire in the valley of the Euphrates? Let it be known that God is wiser and stronger than either Egypt or Assyria; that he rules supremely over all nations and that he will punish evil-doers. Remember also that the Egyptians are men and not God. Let them consider that the dreaded horses are flesh and not spirit. If they do not trust God they may expect the penalty for both helper helped will stumble and fall and together be consumed entirely. Militarism has its perils and is sure to receive its penalty. (2) Rely on divine power and love. Here is first a picture of protecting power: A lion in full strength growling over his prey and unmoved by the armed multitude of shepherds trying to put him to flight. So God will fight for his own upon Mount Zion. Here is also a picture of protecting love: A parent bird hovering over the nest of young and caring for the tiny brood with utter devotion. So God will protect and deliver his own as he did in the Passover in Egypt and he will preserve them not only from danger but also for service. (3) Perform national duty with devotion. The duties of repentance and reformation are imperative. The people had deeply revolted against Jehovah and their first duty was to turn unto him with sincere penitence. Then there must be a reformation in outward life which means that idols must be cast away and the divine worship restored in its purity. (4) Expect deliverance and peace. The Assyrian from the northeast in his grapple for power with the Egyptian on the southwest would seek to demolish Judah as a part of his bloody program. But let Judah trust God and know that all will be well. Not man but God would overthrow the enemy, put him to sudden flight and assign his valorous soldiers to task work. Terror should sap his strength. A sacred ensign should be raised in Jerusalem and around it should rally the force of Assyria. Jehovah himself should prove to

the haughty invader a consuming fire in Zion and a devouring furnace in Jerusalem. The prophecy was definite and Judah could trust serenely in God who in due time would bring it to pass.

Triumph Through the Lord. It was a dark and cloudy day for Judah when in 701 B. C., Sennacherib, king of Assyria, invaded its territory and called on Jerusalem for abject and unconditional surrender. But the angel of Jehovah accomplished the overthrow of the invader. The prophecy of Isaiah did not fall to the ground nor did Hezekiah and his people rely in vain upon the Word of the Lord. To the camp of the Assyrians went the angel of Jehovah and smote the flower of the army of the East. In that one night 185,000 Assyrian soldiers were slain by the angel of the Lord. What was the consternation of king and generals to find the camp next morning strewn with so many corpses! Under this swift, fell stroke the Assyrian monarch reeled; he at once abandoned his campaign; and by swift passage he returned to Nineveh. Twenty years longer he sat upon the Assyrian throne, but never again did he dare to invade Judah and defy the people of the living God.

Recognize God in National Affairs

(1) National Dependence Upon God. "Jehovah shall stretch out his hand." It is the hand of protection from national hurt and harm. It is the hand of beneficence to everyone everywhere.

(2) National Sin Against God. "Ye have deeply revolted." While all sin is individual, yet some are grouped together and become national in their scope, nature and effects. We therefore have mass iniquity.

(3) National Repentance Before God. "Turn ye unto him." The individual must himself repent. But many who are grouped together in sin may be grouped together in repentance.

(4) National Restoration with God. "He will protect . . . deliver . . . pass over . . . preserve." Those who seek God with a whole heart will find him. Those who are penitent toward God are assured of mercy. What storm can shatter when he shelters?

(5) National Consecration to God. "O Children of Israel . . . the Holy One of Israel." The God of the individual should be recognized as the God of the family, and of the country.

DR. J. W. NEWBROUGH

For many years I worked with Dr. Newbrough in Mexico. Later he has done and is still doing successful mission work in New Orleans. He has been secured to visit some of our associations in Mississippi this fall in the interest of the Home Mission Board. I congratulate all concerned, because I know Dr. Newbrough to be an able, godly and successful missionary.

J. G. Chastain, Sr.
Lexington, Miss.

SPURGEON'S FAME AND AFTER-FAME

(Continued from page 13)

thoughts. This is a true witness. No living man is complete. Death must befriend him before an exact estimate of his character can be formed. The world cannot give us a just judgment while our heart is still beating. It was quite impossible for a great soul like Spurgeon to be perfectly understood and really appreciated by his own age. It is the misery and disadvantage of genius never to be fully appreciated, much less comprehended by its contemporaries. Those who come too near to an oil-painting masterpiece will see nothing but thick and unsightly flakes of paint. We do not always know a great man when we see him. He is too near to us. But his day will surely come. The darkness may be long in comprehending the light, but the light will certainly prevail.

A Growing Influence

The man who has a living message, will have a congregation that will increase with the ages. Moses was neither understood nor valued when he was alive. His real life has been since he died. Milton never sang to so large an assembly as he sings today. Bunyan (one of Spurgeon's prime favorites) is more alive today than when he dreamed the world's happiest dream in Bedford Jail. The Victorian days never really acknowledged the greatness of Spurgeon. But that greatness is dawning upon us as time rolls by. We have come to see that his personal absence has not terminated his influence upon the thoughts and lives of men.

Strange as it may sound, Spurgeon's spiritual essence is with us still. There seems to be an occult survival of everything connected with his personality. He haunts us today. We still see him as a man of forty, preaching to massed thousands. Also as a younger man, before illness and decline had seized upon his magnificent powers, training others for the holy ministry. Spurgeon was continually thinking of posterity; wondering how he might serve it best. This constant contemplation of the future marked him out from many of his contemporaries, who were content to preach, to pass away, and to let the future take care of itself. Not so, C. H. Spurgeon. He could not rest content until he had founded institutions which should enshrine his memory and express his spirit.

Serving Posterity

It was the fervent wish of Robert Louis Stevenson, that after death he might pass into the clouds and come up again as grass and flowers. That just as Heine longed to lie buried under the oaks of the forest that his parts might circulate from tree to tree, so Stevenson longed for the grave that he might be diffused abroad in all the forest.

A nobler wish and an ambition less self-conscious seems to have actuated the mind of Mr. Spurgeon. He quietly went on with his great life-work, rejoicing in the

sure and certain hope that he was working all the time for posterity. To preach the Gospel was his life passion. To proclaim Christ as the one hope of this wayward world was his one consuming purpose. But he knew that his Evangelical appeals had a very short life. So much of their effect depended upon the hour and its surroundings. If only he could come up again in the lives of others after he himself had passed into the Unseen! If only preachers could be prepared and persuaded to proclaim the everlasting Gospel as he himself had experienced and understood it, then his life would pass into many other lives, long after the grave had closed over him.

This has actually happened in the kind Providence of God. The significance of this great Centenary Year is this; Spurgeon has left us a Memorial and a Legacy. His Memorial is enshrined in the Tabernacle, the College, and the Orphanage that bear his honored name. His Legacy is embodied in that treasury of devotional and expository literature which sparkles afresh with the new wine of the Kingdom. By means of this deathless legacy, Spurgeon again takes possession of us. We feel once more his mystic magnetism. We hear again his hallowing voice.

SUNDAY SCHOOL DEPARTMENT

The week of August 5-12 was given by the Sunday School Department to promoting an enlargement campaign in Smith County. Rev. S. J. Rhodes, pastor at Taylorsville, was the local man who had worked this up and enlisted the churches in the undertaking.

Eleven churches cooperated in the campaign, with a worker in each of the eleven for the entire week. A religious census was taken the first days and then a class for study was conducted each night through Friday. The schools were graded where necessary, more classes begun in most cases, new teachers and officers enlisted and placed, the census information graded and tabulated and placed in the hands of the workers, and special emphasis given to definite visitation with a view to enlarging the attendance each Sunday.

There was an average attendance of 375 in the classes each of the five nights. The census revealed 1,113 enrolled in Sunday school; 1,507 prospects; 2,620 possibilities for the schools; 473 lost (above 9 years of age); 289 unaffiliated Baptists; 80 classes already in the schools; 18 new classes put in that week; several Cradle Roll departments organized; and several workers' meetings definitely begun.

All in all, it was a great week's work and many expressions of appreciation were heard from the people of these churches.



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